

SCOTCH PRESBYTERIAN ELOQUENCE

DISPLAY'D:

OR, THE

FOLLY OF THEIR TEACHING

DISCOVER'D,

ms. 7.6.12

K. Curah

FROM THEIR

BOOKS, SERMONS, PRAYERS, &c.

WITH CONSIDERABLE ADDITIONS, TAKEN FROM

SCARCE AND VALUABLE MSS. &c.

L O N D O N :

PRINTED FOR, AND SOLD BY THE BOOKSELLERS.

MDCCLXXXIX,

L.C.



*To the R. H. P. and P. of the K. the most
G. and very G. P. of the present P.
of the C. in Scotland, E. C.*

MY LORD,

AS there was never any book and patron more suited to one another than this book is to your Lordship; so there were never any reasons more satisfying than those that have induced me to this dedication: for first, if, in this incredulous age, some men should charge the following relations of any falsehoods, it were an injustice done to your Lordship to pretend, that any man is so capable to vindicate them as your Lordship, who, amidst the throng of so much ecclesiastical and civil business at court (from which you are now fain to retire for ease and refreshment, to your wonted solitude in the country), have been very constant and close in the study of those extraordinary books cited in this pamphlet; and so unwearied an hearer of those wonderful preachers, of whom I now treat, that you have every day heard them with joy for many hours together; and never failed, with your own hand to write those learned and elaborate discourses I have here published, and many more of the like nature; in which zeal (to your glory, and to the shame of the other professors be it spoken), you had no equal, but one ruling-elder, a bonnet-maker in Leith-wynd.

So that, My Lord, this dedication is but only the offering to you some few of the rare sayings; and comprehensive sentences, which grace and adorn those papers that your Lordship has been at such pains to collect, and are still so careful to preserve; and which

you justly value more than all the rights and charters of your very opulent and flourishing fortune. My Lord, the easy access which these high and mighty preachers have ever allowed your Lordship to their company, joined to that vast experience which you have now acquired in the stile of the curates, by your allowing them so fairly and fully to make their defences at the counsel board, gives you such a title to judge of the works of these *contending parties*, as none but yourself can pretend to. Your Lordship knows well, it is impossible for the ablest curate or prelate amongst them all, to imitate the *precious, powerful, soul-ravishing, heart searching eloquence* of those sons of thunder, Kirkton, Rule, Shiels, Areskine, Crichton, Dickson, &c. and that there is such a real difference betwixt their sermons and that of the prelatical party, that if the first be gospel, as your Lordship is fully persuaded, then it must be received by all men for an unquestionable truth, that the gospel was never preached in Scotland when prelacy prevailed in it, as your Lordship, and the godly part you patronize, have often affirmed: that though this were not evident to all that compare the works of the present professors with those of their opposites, yet your Lordship's simple word would pass in the world for a sufficient proof of it; lying, flandering, or the least known falsehood, being infinitely below such a true gentleman: Nay, there is no heroic virtue more conspicuous in your Lordship than your veracity, which has so filled the minds and mouths of all who intimately know you, that it must needs one day make a considerable figure in the account of your Lordship's life, which cannot miss to see the light in a short time, being that, for these three years past, you have so successfully laboured to furnish plenty of memoirs and authors for such a work.

But, *2dly*, Some of the malignants, who have no taste for such spiritual sayings, as daily drop from the pens and tongues of the covenanted brethren, may accuse the books and sermons here cited of nonsense; but as ill-natured as the world is grown, they must own, that your Lordship has been very long, and very
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intimately acquainted with the truest and best nonsense; so that being a compleat master of it yourself, it must be allowed that you are also a very good judge. Besides, my Lord, the curates themselves cannot deny, but that your Lordship is fully qualified to judge of the works of such learned men as are spoken of in this treatise, if they consider your wonderful knowledge of, and great concern, for the mother university at St. Andrews, which had the happiness to be nearest to your Lordship, and to be your particular charge; and the kingdom is not insensible how you reformed and purged it throughly with such unspeakable justice and impartiality, that even aged gentlemen, doctors of divinity, and heads of colleges, some who had been your Lordships own masters, and one your kinsman, had not the least regard nor respect from you, because of their wanting *Covenant Grace*, without which no man is valuable in your Lordship's eyes: Let men but consider with what deliberation and foresight you did proceed, and what prudent and learned advice you did follow, in providing for the education of the rising generation in that society, and then they can never doubt of your being wonderfully qualified both to be a patron and a judge of this book.

These considerations, joined to that of your Lordship's inexpressible merit (for which I want a comparison), naturally led me to beg you would take the following *Flowers of Presbyterian Eloquence* into your protection, as cordially as you do the authors of them: If your Lordship's unknown modesty would allow it, I could tell the world, in a few words, some of your unnatural and acquired endowments; to your courage and conduct, which are equal, you have added such a success as to raise the church and state of Scotland to be the wonder and amazement of the world: Such burning and unquenchable zeal, such strange and unaccountable prudence, and unparalleled piety, have appeared in all your public actions, that if others had but wrought together with your Lordship in any measure, then, I dare say (as your Lordship excellently words it, in your pious printed speech to the Parliament),

A greater dispatch had been made of the Prelatists, and many honest suffering ministers, ere now, had been delivered out of their pinches: and the enemies of the Kirk and Covenant had evanished, as they did lately from court, when your Lordship condescended to appear in person at it: It is to you that the nation owes her miraculous deliverance from the idolatries of the Creed, Lord's Prayer, and Gloria Patri: It is your Lordship that hath rescued us from the superstitions of observing Christmas, Easter, and Whitsunday, and from all the Popish fopperies of cassocks, close-sleeved gowns and girdles: It is your Lordship that has enriched their Majesties treasure with the revenues of fourteen fat bishops, and with admirable expedition have avoided more than half of the churches of the kingdom; and advanced such a set of preachers, as, it is certain, never flourished in any period of the church of Scotland under any of their Majesties predecessors: and now that some malignant Lords have been brought into the counsil again, your Lordship hath retired from it, bravely scorning to sit at the same board with the opposers of the cause.

My Lord, though the time have been reeling and dangerous, yet your Lordship has, by extraordinary management, put yourself beyond the greatest reach and malice of fortune; for you have, indeed, deserved well of all parties: King James is obliged to thank you for the real service you have done him; and King William for your good will to serve his Majesty: The Presbyterian clergy owe their good livings to you, and the Episcopal divines are bound to you, for advancing them to the honour of being Confessors. The stubborn Highlanders owe all their composition money to your Lordship, and the *west-country rabble* were highly enriched by your Lordship's countenance and protection: You scorn that malignant way of making your palace a cook's shop for strangers: but though your courses be short, yet it is well known, that your graces are long; at least, after dinner, the full length of a curate's sermon, and that is three quarters of an hour: There is one thing more that your Lordship is most remarkable for, and that is your daily practice of family duty; it is
well

well known, that there have been more new creatures begotten in your Lordship's family, than in any other we have yet heard of; and in this matter, such is your great goodness and humility, that you condescend often to allow to some of your servants, the paternal honour that's known to be due to your Lordship.

To say nothing, my Lord, of those supernatural gifts and grace that you are pleas'd to value yourself upon even in your most familiar words and professions, nothing is more frequent in your Lordship's mouth, than the *taking of God solemnly to witness* upon all occasions, that *you never make one step without the special direction and assistance of the Holy Ghost.*

Now these considerations being duly weighed, to whom should these papers fly for sanctuary, in this backsliding generation, but to the celebrated patron both of the matter and of the men, that are here in question; to whom should I rather dedicate this incomprehensible *rhapsody of human eloquence*, this treasure of *holy aphorisms*, and *sententious raptures*, than to the oracle of this mysterious way of *pulpit rhetoric*, and the unquestionable witness to the truth of every syllable that is here delivered? meaning your learned self my Lord. And I beseech you to accept of this present, (which I hope shall not be the last neither) as a tribute from the hand of

Your Lordship's most obedient,

and most obliged Servant,

JACOB CURATE.

POSTSCRIPT

P O S T S C R I P T

T O T H E

R E A D E R.

THE reader must be here given to understand, that in exposing this *gallimaufry* of *enthusiastic zeal*, *force* and *nonsense*, the publisher had no design upon the lashing either of persons or opinions, any farther than to shew the world the folly, the misery, and the danger of *false prophets* and *blind guides*: In which case, there needs no other argument, than the very history of the age we live in. The reader should do well to have a care too not to make a sport and merriment of so tragical a judgment, as ought rather to move men to the solemnity of a repentance in tears and sackcloth; for the foolishness of this liberty is no excuse for the wickedness of it. Under these precautions the Reader will be so wise as not to laugh where he should cry.

7 OC 63





SECT. I.—CHAP. I.

The true character of the Presbyterian Pastors and People in Scotland.

OUR blessed Saviour, in his Sermon on the mount, bids us beware of false teachers; and tells us, "That by their fruits we may know them:" Such fruits are not open and public scandals, for then the simple multitude, that measure religion by the sound and not by the sense, could not easily be deluded by them. It must be acknowledged, that the end of preaching should be the edification of the hearers; the design of it being to persuade men to piety towards God, and charity towards one another, and to draw the image of God upon the souls of men. But it will appear from what follows, that the Scots Presbyterian sermons have no such tendency for the preachers themselves, who would have the world believe that they only are the powerful and soul refreshing-gospellers, have not been industrious to draw the likeness of God upon the hearts of their hearers, but merely to impress their own image there; that is, they labour'd not to make good Christians but rigid Presbyterians.

That I may not be thought to assert this without ground, (for I would not slander the Devil!) I shall first give you the true character of the Presbyterian pastors and people. 2. I shall lay before you some remarkable passages taken out of their own printed books, to confirm this character. 3. Some special notes, written from their own mouths, as they preached them, under the happy reign of King Charles II. and since

since the late Revolution. *Lastly*, I shall give you some taste of that extemporary gibberish which they use instead of prayer and for which they have jumbled out, not only all the liturgies of the pure and primitive church, but even the Lord's prayer itself; because it is an evident argument and pattern for Christian praying in a set form. And in all this I shall say nothing but what I know to be true, and what I am ready to make appear to be so upon a fair and free trial, if that may be had where Presbyterian rule.

In the first place then, I am to give you the true character of Presbyterian pastors and people. I shall begin with the people; for they are truly the guides, and their pastors must follow them, whom they pretend to conduct: For the preachers of the new gospel, knowing that their trade had no old nor sure foundation, are forced to flee to this new and unaccountable notion, that the calling and constituting of ministers is in the power of the mob: now the world knows, by too long and sad experience, that their *mobile* is not led by reason nor religion, but by fancy and imagination; so that we may be sure, when the election of ministers, is put in their hands, they will chuse none but such as will readily sooth and indulge them in their most extravagant and mad humours: What ministers can be expected from the choice of a people void of common sense, and guided by irregular passions, who torture the scripture, making it speak the language of their deluded imaginations? They will tell you, that you ought to fight the battles of the Lord; because the scripture says, in the epistle to the Hebrews, "Without shedding of blood there is no remission." They are generally covetuous and deceitful; and the preaching they are bred with hath no tendency to work them into the contrary virtues. They call peace, love, charity, and justice, not gospel, but dry morality only. I had once very great difficulty to convince one of them, that it was a sin for him to cheat and impose upon his neighbour in matters of trade, by concealing the faults of his goods from the buyer. He asked my reason: I told him because he would not wish one to deal so with himself; "That is, *said he again*, but morality: for if
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“ I shall believe in Christ, I shall be saved.” I asked him, Was not this Christ’s saying. “ Whatsoever ye would that others should do unto you, that do you unto others ? Yes, said he, that was good ; but that Christ, because of the hardness of the Jews hearts, spake very much morality with his gospel.” The poor man spoke as he was taught and bred in the conventicles ; for it will be very long ere they hear a sermon upon just dealing, or restitution of ill-gotten goods ; and who knows not that despising of dominions, speaking evil of dignities, and rising in arms against the Lord’s anointed, is with them but fighting the battles of the Lord ? One George Flint, in the parish of Smalholm, in the shire of Tiviotdale, was look’d upon as a very great saint among them ; and yet, out of zeal against the government, he kept a dog whom he named Charles, after the king ; and a cat which he named Katherine, after the queen ; and another dog, whom he named Gideon, after the minister of the parish. They are a people that will not swear in common discourse for a world, yet they never scruple before a judge any perjury that may seem to advance the cause, nor stand in their ordinary dealings to cheat for a penny ; nay, murder itself becomes a virtue when the work of the covenant seems to require it : And the new gospel which they profess, is so far from condemning lying, cheating, murder and rebellion, when committed to fulfil the ends of the Solemn League, that many of those whom they reckon martyrs, have, at their execution, gloried in these crimes, as the sure evidences of their salvation.

Morality being thus discountenanced by the generality of that party, the poor people are thereby lock’d up in a cell of ignorance. This did clearly appear, when the laws in the former government discharged conventicles, the people being brought thereby home to the churches : When the ministers began to catechise them in the principles of the Christian religion, they found them grossly ignorant ; for when they were desired to repeat the Creed, Lord’s Prayer, and Ten Commandments, they told him they were above these childish ordinances

ordinances ; for if they believed in Christ, they were certainly well ; and yet these ignorants would adventure to pray *extempore*, and, in their families, to lecture upon the most mysterious chapters of Ezekiel, Daniel, or the Revelation. A grave and good minister told me, that, upon a certain occasion, he desired a very zealous she-faint to repeat the Creed, and that she returned this answer. " I know not what you mean by the Creed." Did not your father, *said the minister*, promise to bring you up in that faith ? Indeed did he not, *said she* ; for I thank my Saviour, that superstition was not in my father's time. What then was in your father's time, *said the minister* ? It was, *said she*, the holy covenant, which you have put away.—Whether was it the covenant of works or grace, *said the minister* ? Covenant of works, *said she* ! that is handy-labour : It was the covenant of grace which was made with Adam, and which all of you have put away. At night she went home, and a number of the sighing fraternity flocked after, pretending to hear her pray ; their family exercise being ended, she told them the conference that passed betwixt the Curate and her ; and they all concluded she had the better, and that she was certainly more than a match for the ablest curate in that country.

Generally their conventicles produced very many bastards, and the excuses they made for that was, " Where sin abounds, the grace of God superabounds : " there is no condemnation to them that are in Christ." Sometimes this, " The lambs of Christ may sport together : to the pure all things are pure." Nay, generally they are of opinion, that a man is never a true faint, till we have found a fall, such as that of David's with Bathsheba. The following narrative of a well known truth shall serve for instance.

A party of King Charles, the Seconds guards being sent to apprehend Mr. David Williamson, one of the most eminent of their ministers now in Edinburgh, for the frequent rebellion and treason he preached then at field-meetings ; and the party having surrounded the house where he was, a zealous lady, mistress of the house, being very solicitous to conceal him, rose in all haste

haste from her bed, where she left her daughter of about eighteen years of age ; and having dressed up the holy man's head with some of her own night-cloaths, she wittily advised him to take her place in the warm bed with her girl ; to which he modestly and readily consented ; and knowing well how to employ his time, especially upon such an extraordinary call, to propagate the image of the party, while the mother, to divert the troopers enquiry, was treating them with strong drink in the parlour, he to express his gratitude, applies himself, with extraordinary kindness, to the daughter ; who finding him like to prove a very useful man in his generation, told her mother she would have him for her husband ; to which the mother, though otherwise unwilling, yet, for concealing the scandal out of love to the cause, consented, when the mystery of the iniquity was wholly disclosed to her. This whole story is as well known in Scotland, as that the covenant was begun and carried on by rebellion, and oppression.

Nor was the actor more admired for his extraordinary diligence and courage in this matter than for his excellent invention in finding a passage of St. Paul's, to prove, that the scandal of this was very consistent with the state of a person truly regenerate : ' Verily I do not, *said he*, deny, but that, with St. Paul, I have ' a law in my members, warring against the law of ' my mind, and bringing me unto captivity unto the ' law of sin, which is in my members.' Now, according to the gloss which that whole party puts upon this scripture, saying that St. Paul here speaks of himself, and does not personate an ungenerate man, this defence of Williamson's must be allowed to be good ; as also, that the height of carnality is consistent with the greatest grace. Even so the heretics in St. Peter's days wrested something hard to be understood, in St. Paul's epistles, to their own destruction.

There was among them a married woman near Edinburgh, who had paid several fines for not going to church, yet scrupled not to commit adultery with one of the Earl of Mar's regiment ; and the fellow himself

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that was guilty, told, out of detestation to their damnable hypocrisy, that the vile woman had the confidence in the time of her abomination, to say to him, ' O you that are in Mur's regiment ! But you be pretty all men, but yet ye are great covenant-breakers : alas ! few or none of you are godly.'

There are very many instances of this nature ; but I shall only add one more, which was told me by a gentleman of good reputation and credit, who himself confessed to me with regret, that, in the heat of his youth, he had been guilty of the sin of fornication with a gentlewoman of that holy sect : He says, that being with her in a garret, and she hearing somebody come up stairs, she said to him, ' Ah, here is my aunt, I must devise a trick to divert her.' Upon which she fell a whining and howling aloud, as these people use to do at their most private devotions : ' Oh to believe, to believe ! Oh, to have experience ' *said she*. And by that means she diverted her aunt's further approaching who instantly retired, commending her niece's zeal and devotion. The gentleman conceals the woman's name, out of regard to her honour and his own ; begs pardon for the sins, and tells it only in order to discover the abominable nature of their hypocrisy.

They are generally deluded by persons that have but a specious pretence to godliness. And such is the force that a loud voice and whining tone, in broken and smother'd words, have upon the animal spirits of the Presbyterian rabble, that they look not upon a man as endued with the spirit of God, without such canting and deformity of holiness. A person that hath the dexterity of whining may make a great congregation of them weep with an ode of Horace, or an eulogie of Virgil ; especially if he can but drivel a little, either at mouth or eyes, when he repeats them. And such a person may pass for the soul ravishing spiritualist, if he can but set off his nonsense with a wry mouth, which with them is called, ' A grace-powering down countenance.' The snuffling and twang of the nose passes for the gospel-sound, and the throwings of the face for the motions of the spirit. They are
more

more concerned at the reading the speeches of their covenant-martyrs, yea such martyrs as died for rebellion and murder, than in reading the martyrdom of St. Stephen, or of any of his followers. A sermon of mere railing and nonsense will affect them more than Christ's sermon on the mount ; and no wonder, for all they do is to affect the passions, and not the judgment.

One Mr. Daniel Douglas, an old Presbyterian preacher in the Merse, a simple man as to the world, yet of more learning, ingenuity, and good nature than most of them ; he was not long ago preaching before the meeting of his brethren, and analysing a text logically, and very remote from vulgar capacities ; yet so powerful and melting was his tone and actions, that in the congregation he spies a woman weeping, and pointing towards her, he cries out, ' Wife, what makes you weep ? I am sure thou understandest not what I am saying ; my discourse is directed to the brethren, and not to the like of you ; nay, I question whether the brethren themselves understand this that I am speaking.'

Several instances can be given of their strong delusions ; this is none of the least, that they take it for a sure evidence upon their death-beds, that it is well with them, because they never heard a curate in their life time : For the author of the ' Review of the history of indulgencies, *tells us*, that some of the leading people among the Presbyterians were of opinion, that Baptism by Episcopal ministers is the mark of the beast ; and the hearing of them as unlawful as fornication, adultery, or the worshipping the calves of Dan and Bethel : And I think that a curate can tell no worse tale of them than this, which a Presbyterian himself owns and declares to the world in print.'

I cannot here pass by what happen'd a few years ago in the parish of Tindrum, in the south west : A person that was executed for bestiality there, in his prayers bless'd God, that for a long time he had heard no curate preach ; at which the hearts of some Presbyterian saints began to warm with affection to him,

and exprest so much charity, that upon that account they doubted not but that he might be saved; and were sorry that he was not allowed to live, because of the good that such a zealous man might have done.

It is a well known truth in a parish of Tiviotdale, that two or three sighing sisters, coming to a man in prison the night before he was burnt for bestiality, the wholsomest advice they gave him was this; 'O Andrew, Andrew, Andrew, all the sins that ever you committed, are nothing to your hearing the cursed curates; if you get pardon for that sin, Andrew, all is right with you.'

A young woman in Fife, daughter to a Presbyterian preacher there, reading that of St. Peter, 'Christ the Bishop of our souls,' blotted out the word *Bishop*, and in place thereof inserted *Presbyteriau of our souls*.

And by the same spirit of bigotry, one of our zealous sisters in the same family, tore every where out of her Bible the word *Lord*, because, *said she*, it is polluted by being applied to the profane prelates.

Instances of their madness and delusions might swell into a large volume, but I shall mention only two or three which are commonly known. What greater instance of delusion, than that seven or eight thousand people should be raised to rebellion at Bothwell-bridge, from labouring their ground, and keeping their sheep; and that by sermons, assuring them, that the very windlestraws, the grass in the field, and stars in Heaven, would fight for them; and that after the victory they should possess the kingdom themselves; 'O 'tis the promised land, and you, Israelites, shall inherit it;' but in this they found their preachers to prove false prophets. After their defeat a gentleman told me, that going to view the field where the battle was fought, he saw one in the agony of death, crying out, 'Ah, cheated out of life and soul! The gentleman enquired what he meant by that expression: Ah, *said he*, our preachers, our preachers, they made us believe, that, as sure as the Bible was the word of God, we should gain the day, for that the windlestraws, should fight for us.'

About the same time a person of quality returning from

from the west, with some of the King's forces, being necessitated to lodge in a country house, where there was but one woman, and she with child ; for the men and all that were able to run, had fled out of the way ; the nobleman encouraged the poor woman, desiring her not to be afraid ; and sent one upon his own horse for a midwife, and other men to attend her. The poor woman, surprised and encouraged with this unexpected kindness began to speak more freely, and said, ' Sir, I see that you are King's men are not so ill as we heard you were ; for we have heard that it was ordinary for you to rip up women with child ; but pray, will you tell me, Sir, what sort of men are your bishops ? They are, *said he*, very good men, and they are chosen out from the clergy to oversee the rest of the ministers. But are they, *says she*, shapen like other men ? Why ask you that, *said he* ? Because, our preachers made us believe, the bishops were all cloven footed.' There is scarce one of an hundred among the Presbyterian vulgar, that will be either reason'd or laugh'd out of the strange opinions they have of bishops ; as particularly, that they will not suffer witches to be burnt, because, *as they alledge*, every bishop loses five hundred merks *Scots* for every witch that is burnt in his diocese. Nay, the generality of the Presbyterian rabble in the west, will not believe that bishops have any shadows, as an earnest of the substance, for their opposing of covenant-work in the land.

I shall add but one instance more of the silliness of the Presbyterian people, and that is of a certain person well known both in the north and south of Scotland, for being not a degree and a half from an idiot and to be a man that can scarcely read an English book. This person takes on him to be a preacher, and among Presbyterian people has procured a great esteem to himself for a wonderful and rare gospeller ; for having not the least degree either of natural or acquired parts they, therefore conclude him to have a large stock of grace, and to be a most heavenly man. He came lately to the Merse, where he was never known before, and lodging on a Saturday's night, in

a country town, he caus'd to call in the good people of the town to prayers. Immediately the house was filled with a crowd : Then he lectured to them on the first of Ezekiel ; and told them that the wheel spoken of in the sixteenth verse, was the Antichrist, and the wheel in the middle was the bishops and the curates ; ' For *says he*, here's a wheel within a wheel, ' just so the curates are within the bishops, and both ' of them within Antichrist, Then the wheels are, *says my text*, lifted up ; even so, beloved the bishops and ' curates are lifted up ; lifted up upon coaches with ' four wheels, just as Satan lifted up Christ to the pinnacle of the temple ; but God will take the hammer ' of the covenant in his own hand, and knock down ' those proud prelates, and break all their coaches ' and their wheels to pieces, beloved, and lay the ' curates on their backs, so that they shall never rise ' again ; for the prophets says here, that when they ' went, they went upon their four sides, and they returned not when they went : Beloved, that you may ' see is very plain and clear ; for though they may ' go out and persecute God's own covenanted people, ' yet they shall return falling upon their broad sides, ' and get such a fall that they shall never be able to ' stand or return to persecute the godly, so long as ' they go upon their four sides, and are lifted ' up upon four wheels.' The people said, they never heard such a sweet tongue in a gracious man's head. He spoke much against those that took an indulgence from King James. The next day he told them, that the Episcopal minister in the parish was his cousin, therefore he would go to church and hear how he could preach. ' Truly Sir, *says the people*, ' we shall go along with you where ever you go, albeit it be our ordinary to go to the meeting-house ' in the parish.' And that very same day he brought all the dissenters in the parish to the church. The people intreated him to deal with the minister to turn Presbyterian, and promised to desert the meeting-house preacher, whom they ordinarily heard, and to hear the Episcopal minister upon his conversion. He promised to deal very seriously with him : For that purpose the next day he came to the minister's house, and

and after a few sighs and affected groans, he expostulates thus ; ‘ Dear cousin, what makes your own perjur’d Episcopacy ? What have you to say against that office ? *replies the Minister.* I have many arguments, *said he*, and one I am sure you can never answer ; and you will find it in *Psalms* xlv, verse 1. ‘ My heart inditeth a good thing. Now, is not this, *says he*, plain argument against bishops : For when will they indite good things ? The people wonder’d that the minister could not be persuaded by so clear an argument, and said, poor soul, his heart is hardened ; he has not grace enough to believe and be converted.’ This account is proved before very many famous witnesses in the city of Edinburgh. All I have told of them is truth, but the hundredth part is not told. You may judge of the tree by these fruits ; and what a delicate set of reformers we have at this time in the west and south of Scotland.

CHAP. II.

I Come, in the next place, to give you a true character of their preachers : And truly to be plain, they are a ‘ proud, sour, inconvertible tribe, looking perfectly like the Pharisees, having faces, like ‘ their horrid decree of reprobation.’ They are without humanity, void of common civility, as well as catholic charity ; so wholly enslaved to the humours of their people, that they give no other reason why they converse not with men of a different opinion, but only that their people would take it very ill if they should. However, I fear there is something in it more, and that is lest their ignorance should be discovered ; for ‘tis certain, they have as little learning as good nature ; and we have both felt and seen, that that is next neighbour to none at all.

They have their souls cast into a different mould from all Christians in the world. There is no church but they differ from, both in worship and practice : They have quite banished the use of the Lord’s Prayer, and what ridiculous stuff they have foisted in for it shall be told in its proper place. The smoothest reason that they allege for their forbearing it is,

is, that the use thereof is inconvenient. Their famous preacher James Kirkton, when one of the magistrates of Edinburgh enquired why they did forbear the public use of the Lord's Prayer? told him downright, Because it was the badge of the Episcopal worship. I doubt not but many have heard long ere now of a conference that past betwixt my Lord B—— and a ruling-elder in the north. In short, it is this: Five Presbyterian preachers, last year, appointed themselves judges, to purge two or three dioceses in the north. They took to assist or accompany them, some whom they call ruling elders; and one of them intreated my Lord B—— to further with his help the happy and blessed Reformation, particularly by giving in complaints against ignorant, scandalous and erroneous ministers, that the church of God might be replenished with the faithful; 'Truly then, *said my Lord*, there is one whom I 'can prove to be very atheistical, ignorant, and 'scandalous. *At which the ruling elder began to 'prick up his ears: and pray you, Sir, says he, Who 'is the man? Indeed, says my Lord, I will be free 'with you, it is Mr. James Urquhart, one of your 'own preachers, who is come with you now to sit 'as a judge upon others; and, by witnesses of un- 'questionable honesty, I can make it appear that he 'said, if ever Christ was drunk upon earth, it was 'when he made the Lord's Prayer. And I appeal 'to yourself, who are a ruling-elder, whether or 'not this be blasphemy! Some other things of a 'scandalous nature I can prove against him. O! 'but, says he, we are not come here to judge our 'brethren, our business is with the curates.'*

It is ordinary, to hear the people say, that if Christ were on earth again, he would think shame of that form; that they could make better themselves, and that he was but young when he composed it: All which blasphemies must needs be the effects or consequence of what they hear from their preachers. And as for the Apostles Creed, it is not so much as once mentioned at the baptizing of infants; for all that they require at baptism is, that the father promise to breed up the child in the belief of the Westminster

minister Confession of Faith, and that he shall adhere to all the national engagements lying on them to be Presbyterians.

Mr. John Dickson, preacher in the meeting-house at Kelfo, said once in a sermon; ‘Ask, *said he*, an old dying wife, if she had any evidence of salvation? she will tell you I hope so; for I believe the Apostles Creed, I am taken with the Lord’s Prayer, and I know my duty to be the Ten Commandments. But I tell you, Sirs, these are but old rotten wheel-barrows to carry souls to hell. These are idols that the false prelates and curates have set up to obstruct the covenant and the work of God in the land.’

For reading the scripture in churches, they have abolished that with the rest; and, in place thereof, he that raises the Psalm reads the sermon that was preached the sabbath before: and for the Gospel-hymn, called the Doxology, or *Gloria Patri*, they reject that as a superstitious prelatical addition to the word of God. A certain maid being lately catechised by one of these preachers, the first question he proposed to her was; ‘Maggy, now what think you are the saints doing in heaven? I know not, Sir. O Maggy, that is a very easy question, answer it, Maggy. I think then, *says she*, they are doing that in heaven which ye will not let us do on earth. What is that, Maggy, *says he*? they are singing Glory to the Father, Son, and Holy Ghost, Sir. Now that is your mistake Maggy, *said he*; for there’s no such malignant songs sung there, you have been quite wrong taught, Maggy; the curates have deceived you, Maggy.’

They have no distinguishing garb from laymen, and yet they took upon them to admonish the King’s commissioner in the last assembly, ‘for wearing a scarlet cloak; and told him plainly, That it was not decent for his Grace, to appear before them in such a garb; upon which my Lord told them, that he thought it as indecent for them to appear before him in grey cloaks and cravats.” When the church of Errol was last year made vacant by the expulsion of the reverend and learned doctor
Nicholson,

Nicholson, the elders and heritors there, whereof many were gentlemen of the best quality, met together, that, according to the present law and constant practice of the Presbyterians, they might chuse and call another minister to be their parson; after they had unanimously agreed, and sign'd and sent a formal legal call to Mr. Leisk, a person of indisputable qualifications for the ministry, in which he has been employed with great reputation for several years in the north, and one who has given signal evidence of his good affection to their present Majesties; my Lord Kinnaird, chief heritor, went with the rest to signify their calling of Mr. Leisk to the Presbytery: At my Lord's entering into the place where the Presbytery were sitting, he asked, 'If they were the ministers of the Presbytery? Do not you see that we are,' *said the Moderator.* *My Lord replied,* that 'by their garb nobody could know them, and that their spirit was invisible.' Now whether it was for this jest, or because they knew Mr. Leisk to be Episcopal in his judgment, I know not; but this I know, that the grave new gospellers rejected the call, in despite both of the heritors and of their own law, and brought in a hot-headed young man of their own stamp and election. However, that they use no distinguishing garb, must be acknowledged to be very congruous; for truly they are but laicks, and it will surpass all their learning to prove that they are ministers of Jesus Christ, but merely preachers sent and call'd by the people, who are generally but very ill judges of mens qualifications for the ministry; hence their constant and vast heats and divisions about their calling of able men. The mobile ordinarily take their measures only from the appearances of things; and indeed a Presbyterian preacher's outside is not his worst, for they appear commonly, though in lay garbs, yet in sheeps cloathing; but as we have often formerly, so do we now, feel that they are inwardly nothing but ravenous wolves.

As to their sermon, they are still upon the government and the times, preaching up the excellency of their kirk-government, which they call Christ the Crown, Scepter, and government of Christ. This

was

was an old custom among them to preach up the times, and the neglect thereof they call sinful silence. When in the former confusions of the state, they violently intruded themselves, and usurped the government of the church, which they never had in settled times; in those days, at a public synod, they openly reprov'd one Mr. Leighton, for not preaching up the times. 'Who, *said he*, doth preach up the times? It was answered that all the brethren did it. Then, *says Mr. Leighton*, if all of you preach up the times, you may allow one poor brother to preach up Christ Jesus and eternity.'

But this was never, nor is like to be the design of their sermons; for trace them in their politics, morals, mystics, and metaphysics, you shall find them selfish, singular, and full of nonsensical rhapsodies. These perhaps may seem hard words, but an Ethiopian must be painted black, and that is no fault in the painter.

For their politics, there is no government under the sun could tolerate them, if they but act in other nations as they have done in Scotland since their intrusion there; To instance but in our times, Did not Mr. Cargill, one of their celebrated preachers, excommunicate all the royal family, the bishops and curates, and all that should hear them and adhere to them? They, indeed, that affect the name of sober Presbyterians, disowned these hill-men, particularly because they refused to join with them in thanking King James for the toleration which he granted to them. And yet such is the dissingenuity of those who would be called sober Presbyterians, that they cry out, that they suffered persecution; whereas it was the Cameronians only, whom they disowned, that did suffer any thing; for these others were settled in churches by an indulgence granted by the King: against which indulgence, all the sufferers like true Presbyterians, gave their testimony, calling it a mere brat of Erastianism. What government could tolerate such ministers as John Dickson, whom I named before, who, in a sermon preach'd by him in the parish of Galashiels, declared, 'That it was all one to sacrifice to devils as to pay cess to King Charles'.

I shall

I shall say no more of their sentiments concerning government, but only refer the reader to the printed acts of General Assemblies, and to those covenants which themselves have printed, often subscribed and sworn, and which are now again, for the benefit of strangers, published in that excellent vindication of King Charles II. his happy government in Scotland, by Sir George Mackenzie, in which it is evident, that they plainly renounce monarchy, and all power but that of the covenanted kirk.

As to their disposition to live peaceable, I appeal not only to their principles vented in these covenants and acts of their General Assembly, but also to the many private murders, and open rebellions, which they have been guilty of under every reign since their first entry to Britain. Even in our own days, since 1666, they have raised no less than three formidable rebellions, besides many lesser insurrections and tumults, wherein many Christians have suffered. With what violence did they flee to arms, and persecute all who were not of their party, upon the occasion of the late revolution? when, if it had not been for their indiscreet and fiery zeal, this kingdom might have been happily united to England: But whatever advantage such an union might have brought to the church and state, yet, because it seemed to have no good aspect to the covenanted cause, therefore the motion of it, though offered, was industriously stifled, and that opportunity, which we can hardly hope to recover, quite lost. Nay, under the present government, for which they in the beginning pretended to be so zealous, it is well known over all the kingdom, that they were last year contriving by force, without any regard to authority, to have the Solemn League renewed, and imposed after the old manner, upon all men, women, and children; and in order to this good end, many thousands of them, at field-meetings in the west, convened after their ordinary way, with bibles and muskets, psalm-books and rusty swords, and subscribed a new association for raising of men, horse and arms, to advance the old cause, repurge the holy kirk, and make a thorough reformation in the land.

In the next place survey them in their learning, and you shall find that it lies only in the study of some Anti-Arminian metaphysics, and in the practical divinity they pretend to draw from the heads of election and reprobation, whereby they preach men out of their wits, and very often into despair and self-murder. It is generally known, that Joseph Brodie, preacher in Forres, in the time of the late Presbytery took occasion in the pulpit to speak of a poor man, who was then in such a desperate condition, that it was judged necessary to bind up his hands, least otherwise he should cut his own throat, as he continually threatened. Of this desperate wretch he pronounced thus: 'Sirs, this is the best man in my parish, and would to God ye were all like him; he does truly fear reprobation which most of you are not aware of.'

There is a pamphlet publish'd by a Presbyterian preacher, concerning one Bessie Clarkson, a woman that lived at Lanark, who was three years in despair, or, to speak in their cant, under exercise. The poor woman's distemper proceeded only from their indiscreet preaching, representing God as a sour, severe and unmerciful being. It is known in the shire of Tiviotdale, that Mr. William Veitch murdered the bodies, as well as souls, of two or three persons, with one sermon; for, preaching in the town of Jedburgh, he said, 'Three are two thousand of you here to-day, but I am sure fourscore of you will not be saved:' upon which three of his ignorant hearers, being in despair, dispatched themselves soon after. And lately in Edinburgh, Mr. James Kirkton (the everlasting comedian of their party), praying publicly for a poor woman much troubled in spirit, said, 'a wholesome disease, good Lord! a wholesome disease, Lord! for the soul. Alas! said he, few in the land are troubled with this disease. Lord grant that she may have many fellows in this disease!'

Not only do they make their people distracted with such desperate doctrine as this, but moreover they encourage them in direct impieties. Mr. Selkirk preaching at Musselburgh, expressed himself thus, 'God sees no sin in his chosen. Now Sirs, be you
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‘ guilty of murder, adultery, bestiality, or any other
 ‘ gross sin, if you be of the election of grace, there
 ‘ is no fear of you, for God sees no sin in his chosen
 ‘ covenanted people.’ And this is consonant to an
 expression of Mr. Samuel Rutherford’s printed let-
 ters, ‘ hell-fulls of sins cannot separate us from Christ.’

In the parish of Leswade, where Mr. Macmath was
 minister, some of those who were lately the most
 active in persecuting and driving him from his resi-
 dence, even after he had the privy councils protection
 and a guard assigned him for his defence, having
 since suffered violent deaths; two of them prevented
 the hangman’s pains by becoming their own murder-
 ers. When the Earl of Lauderdale and Sir George
 Mackenzie died last year, much about one time, the
 party who pretended to unriddle all the most secret
 causes of God’s providence, called their deaths a visi-
 ble judgment, for their being enemies to the good
 cause; although it be well known that both these ho-
 nourable persons died of a natural death, in a good
 old age, being both of them worn out with their great
 diligence in their king and country’s service. But
 when these murderers had divided Judas’s death be-
 twixt them, the one hanging himself, the other rip-
 ping up his own belly, till all his bowels gushed out;
 the Presbyterian preacher, holding forth next Sunday,
 was so ready of invention, as to find arguments from
 thence for the conformation of the good cause: ‘ Ah,
 ‘ Sirs, *says he*, nothing has befallen these men but
 ‘ what God had from eternity decreed; and I can
 ‘ tell you, Sirs, why he decreed it; indeed it was
 ‘ even because they had gone sometimes to hear the
 ‘ graceless curates. Ah, Sirs, ye may see in this
 ‘ judgment the danger of that sin: beware of hearing
 ‘ curates, Sirs: you see ’tis a dangerous thing, Sirs;
 ‘ but I’ll tell you more yet anent this, Sirs, this is a
 ‘ plain proof that the gospel has not been preached
 ‘ in this parish these twenty-eight years; for, in all
 ‘ that time, you have not heard so-much as of one
 ‘ that had a tender conscience like these men; but
 ‘ now when we begin again to preach the gospel,
 ‘ ’tis so powerful, that it awakes mens consciences,
 ‘ and

‘ and pricks them so at the heart, that they cannot bear it, nor live under it.’

And now I leave the world to judge, whether this sort of learning, and manner of preaching, doth not stand in diametrical opposition of all religion and reason, and does not in its tenures and effects, appear to be indeed the doctrine of devils, and another gospel; and yet by it our rabble reformation has been wrought. All true and solid learning, particularly antiquity, is decryed by them; because in it there is no vestige, no, not so much as any shadow of Presbytery to be found. To preach peace and righteousness, though that be the design of the gospel, yet since it does not answer the end of the covenant, it must be condemned as temporising, time-serving, and the pleasing of men more than God, who, they are sure, can never be pleased but in their covenanted way.

Morality with them is but old, out-dated, heathenish virtue; and therefore such a book as *The Whole Duty of Man*, is looked upon with wonderful contempt by them: Frazer of Bray, one of the greatest among them professes downrightly, that there is no gospel, nor any relish of it in that book, and that Aristotle’s *Ethicks* have as much true divinity as that book hath. And John Veitch of Woolstruthers says, That that book is too much upon moral duty. A certain lady of their stamp, getting it once into her hands, and hearing that it was a moral book done by an Episcopal divine, she made a burnt offering of it, out of her great zeal against episcopacy and morality. Mr. Macguire one of their celebrated preachers, calls the people that are taken up with the *Whole Duty of Man*, or any such books, *a moralizing, or rather, says he, a madizing generation.*

The most of their sermons are nonsensical raptures, the abuse of mystic divinity, in canting and compounding vocables oft times stuffed with impertinent and base similies, and always with homely, coarse and ridiculous expressions, very unsuitable to the gravity and solemnity that becomes divinity. They are for the most part upon *believe, believe*; and mistaking faith for a mere recumbency, they

value no works but such as tend to propagate Presbytery. When they speak of Christ they represent him as a gallant, courting and kissing, by their fulsome amorous discourses on the mysterious parables of the Canticles; and, making Christ and his gospel to be their own kirk government, they have quite debased divinity, and debauched the morals of their people.

Some of them have an odd way of acting in the pulpit, personating discourses often by way of dialogue between them and the devil. Such ways were, of old, familiar to the monks, as appears from Monsi. Claude, in the second part of the Defence of his Reformation, where he vindicates Luther from an aspersion cast upon him by the church of Rome: 'For,' *says the Papists*, Luther professeth in his writings, 'that he had a conference with the Devil concerning the mass, and that the Devil accused him of being an idolater.' To which Luther answers, That he was then in-ignorance, and that he obeyed his superiors. Hence the papists conclude, that Luther was the devil's scholar. But Monsi. Claude lets them see, that Luther spoke in a monkish stile, and that the stile of the covenant did represent conflicts betwixt the flesh and spirit, as personal exploits with the devil: To prove this, he instances St. Dominick, who says, That he saw the devil one night, in his iron hands, carry a paper to him, which he read by the light of a lamp, and told him it was a catalogue of his sins, and the sins of his brethren: upon which St. Dominick commanded him to leave the paper with him, which was done accordingly; and afterwards he and his brethren found cause to correct something in their lives. All that is said for this is, that it is a romantic stile proper to the Monks; and all that is meant thereby is this, that the devil could lay such sins to their charge, and their consciences did smite them, therefore they corrected what they found amiss. But such a stile did create wrong ideas in the literal interpreters of such narrations: and it is like some of our reformers, reading books of this nature who either thought such apparitions real, or that they affected the stile; for it is reported of Mr.

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Robert Bruce, one of our Scots reformers, that having studied the civil law, and going one day to the college of justice to pass his trials, in order to commence advocate, he said, that he saw a great gulf in a close or court of the parliament house, like the mouth of hell, and thus diverted his entrance into the house; upon which he gave over the study of the law, and applied himself to theology. Whether the thing was literally true, or whether the man had a disturbed imagination, or whether he affected the style of the covenant, and meant thus much by it, that the employment of a jurist was dangerous, and apt to lead men into such temptations, as he feared might be too strong for him, I know not which to conclude but this I am sure of, that one Mr. Hogg, a very popular Presbyterian preacher in the north, asked a person of great learning, in a religious conference, 'Whether or not he had seen the devil? It was answered him, That he had never seen him in any visible appearance. Then I assure you, *said Mr. Hogg*, that you can never be happy till you see him in that manner; that is, until you have both a personal converse and combat with him.' I know nothing more apt to create a more religious madness in poor well meaning people than this sort of divinity, in which our Presbyterians have quite outdone the senseless old Monks.

CHAP. III.

THEIR principles and doctrine being as ye have heard, opposite to morality, it will not be thought strange that the height of pride and rusticity should appear in their conversation; the common civilities due to mankind they allow not to persons of the best quality that are of a different opinion from themselves. To avoid and flee from the company where a curate is, as if it were a pest-house, is a common sign of grace; to affront a prelate openly, is a most meritorious work, and such as becomes a true saint; to approve and applaud the murderers of the Archbishop of St. Andrews, is an infallible evidence of one thoroughly reformed. That the world may be satisfi-

fied of their behaviour towards ordinary men, I shall give you some late instances of their carriage towards those of the highest rank and quality: the matters of fact are such as are known to be true, by multitudes of people before whom they are acted; and themselves have the impudence still to glory in them: and yet I will not say that some of the party may deny them upon occasion at court, as they do other things as evident; for I know what metal their foreheads are made of.

I. Then, when their Majesties privy-council by advice of all the judges, conformable to a standing act of parliament, and common practice, appointed a sermon upon the 30th day of January 1690-1, the council some time before sent a person of quality, one of their own stamp and kidney, to the commissioners of their General Assembly, to desire them in their Majesties and council's name, to appoint one of their number to Preach before them in St. Giles's church on that day, and to put them in mind that it was the anniversary for the martyrdom of King Charles I. and that a sermon proper for the occasion was expected, according to the religion, laws and custom of the nation. The grave noddles of the Assembly answered thus: 'Let the council do their own business, for we are to receive no directions from the state, nor to take our measures from the council, especially in preaching anniversary sermons.' Upon which they appointed Shiels a Cameronian, one of the most wild and violent of the hill-men, to preach in the Tron church, wherein they used to have weekly lectures, as it happened upon that day of the week, but where neither the Lords of Council, nor Judges were used to come. All that he spoke concerning the King's murder, was this; 'Ye, Sirs, perhaps, some of you, may foolishly fancy, that I came here to-day to preach to you concerning the death of King Charles the first: What? Preach for a man that died 40 years ago! If it be true what some histories tell of him, he is very much wronged, but if it be true what we believe of him, and have ground for he is suffering the vengeance of God in hell this day for his own and his forefathers sins.'

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The same Shiels, as he was holding forth some time before at Edinburgh, said. ' That, for aught he saw, King William and Queen Mary were rather seeking an earthly crown to themselves, than seeking to put the crown on Christ's head.' That is, in the conventicle style, to settle Presbyterian government.

The same year again they peremptorily refused and despised the Privy-council's order, requiring them, according to a standing act of parliament, to preach upon that day.

2. Mr. Areskine, preaching in the Tron church at Edinburgh, the day after the King, by open proclamation, had adjourned the General Assembly, said, ' Sirs, ye heard a strange proclamation the other day, which I hope the authors of may repent some day, it brings to my mind, Sirs, an old story of King Cyrus, who once set his hands fairly to the building of God's house; but his hand was not well in the work, when he drew it out again; all is well that ends well, Sirs; for what think ye became of King Cyrus, Sirs? I'll tell you, that now, Sirs, he e'en made an ill end, he e'en died a bloody death in a strange land. I wish the like may not befall our King: they say, comparisons are odious, but I hope ye will not think that scripture-comparisons are so; whatever you may think I am sure of this, that no King but King Jesus has power to adjourn our General Assembly.'

3. When their Commissioners returned from King William in Flanders, and told the General Assembly, that the King had positively told them, that he would not any longer suffer them to oppress and persecute the Episcopal subjects, and desired them in his name to acquaint the General Assembly with his mind, that for the time to come they should proceed more moderately, otherwise he would let them know that he is their master; the Moderator said openly, That if it were not for the great army he had with him, he durst not have said so to them; and however, he had been wiser to have held his peace, for that they own'd no master but Christ.

When King William desired them, by his letter to the General Assembly, to re-admit into the exercise
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of the ministry, so many of the Episcopal Presbyters as should be willing to submit to, and comply with a *Formula* which his Majesty sent to them, and appointed to be the terms of communion betwixt the parties, this proposal of peace and union, which moderate Presbyterians might have been thought to have rejoiced in, was insolently rejected, and exclaimed against by all the Assembly, except one Mr. Orrock, a person who was well educated, and justly esteemed at St. Andrews university. Then the common discourse and preaching of Presbyterians was, that King William designed to dethrone King Jesus; that the prescribing to them any *Formula*, was an encroachment upon Christ's kingdom, and a violent usurpation of his privileges; that any *Formula* but the Covenant is of the devil's making, and ought not to be tolerated by Presbyterians. The Moderator of the General Assembly, in his prayer immediately after it's dissolution, reflected upon King William as sent in wrath to be a curse to God's kirk. He and the whole Assembly protested against the King's power to dissolve them, and, before his Commissioner, disclaimed all his authority that way; Afterwards, to make their testimony (that is their word for treason) public they went to the cross of Edinburgh, and took a formal protestation after the old manner against the King, in behalf of the people of God, by which they intend their own subjects. The magnanimous Earl of Crawford vowed before the Commissioner, that he would adhere to the protestation with his life and fortune: two things equally great and valuable.

Their ordinary doctrine and discourse in the pulpit and out of it, speaking of the kirk and King, is, 'Deliverance will come from another hand, but thou and thy house shall perish.' Mr. Matthew Reid, holding forth the new gospel at his kirk in North-Berwick, Feb. 20, 1691-2, said, 'The Kirk of Scotland is presently under the same condition that David was, when he was so sore persecuted and pursued by Saul, that he seemed to have no way left him to escape; but then a messenger came and told Saul, that the Philistines had invaded the land: this gave Saul some other tow in his rock, (*some other fish to fry.*)

fry). And by that David was delivered.' This Mr. Reid being that same night with another of his brethren at supper, at a knight's house in that parish, told him plainly, that by the Philistines in his sermon he meant the French. And both the new gospellers agreed that the kirk of Scotland could not now be otherwise delivered, but by an invasion of the French to restore King James.—This account I had from a gentleman of good credit, who was present both at the sermon and supper, Mr. Stenton one of their noted preachers, said in an open company, the day after the Assembly was dissolved, That they had appointed their next meeting in 1693, hoping that before that time they might have another King, who would allow them better conditions. They now lay great stress upon the prophecy of an old man in the West, who, at his death in 1698, said, 'The perfect deliverance of God's kirk must come after all by the French; for this King William will not do it.' And they say commonly, that they brought in a dog for God's sake, and that he now begins to bite the bairns.

All the Presbyterians profess, that the keeping of anniversary days, even for the greatest blessing of the gospel, is superstition and popery: For the modestest of them that ever spoke last year against Christmas, was Frazer of Bray, who preaching in the high Church of Edinburgh, in his ordinary turn, upon that day on which Christmas fell, all that he said was, 'Some will think that I will speak either for the day or against it: To speak against it I see no reason, and to speak for it I see as little; for why should we keep our Saviour's birth-day, and not his conception?' Had this man been but acquainted with the liturgy of the primitive church, or of that in the neighbour nation, he might have found that they keep Annunciation-day for the conception, and this would have broke the strongest horn of his Presbyterian dilemma. But for all the abhorrence that Presbyterians have, and do profess against the observation of anniversary days, yet they never missed to preach an anniversary sermon on Mr. Heriot, who built and endowed the great-hospital in the city of Edinburgh;

burgh; the reason is, that for every sermon in Heriot's commendation, they get five pounds, a new hat, and a bible. If they could but have made the same purchase by preaching on Christmas, it is more than probable that they would have thought the annual observation of our Saviour's birth as little superstitious as that of Mr Heriot's memory.

But the dissingenuity, hypocrisy, and covetousness of that party, appears not only in this, but in many other particulars? for who clamour'd more than Presbyterians against pluralities of benefices, which was never allowed, nor practised under Episcopacy in our kingdom; and now several of them are suing for five or six stipends at once, *viz.* the great apostles of the new gospel, Dr. Rule, Mr. John and Mr. William Veitches, Mr. David Williamson, Mr. John Dickson. I cannot here omit a passage of Mr. James Kirkton, a famous preacher in Edinburgh, who held forth in a meeting-house about three and twenty miles from it, in the parish of St. Martin's, within the shire of the Merse, in which parish there was an Episcopal minister that gave obedience to the present laws; but this Kirkton, by the act of restoring Presbyterian preachers to their former charges, out of malice to the Episcopal minister, and covetousness to get the stipend of the place, comes from Edinburgh, and preaches one sermon in the parish of St. Martin's, and returning some days after, left the church without a minister, by which means he obtained to himself the stipend of that parish, though he lived and preached in the city of Edinburgh ever since.

Mr. Anthony Murray, who has a considerable estate in Donsire, ordinarily uses this phrase as a proverb, That he desires no more in the world but a bit and a brat; that is, only as much food and raiment as nature craves; and yet this very man, that would seem to denied to the world, got himself into the possession of two fat benefices, *viz.* that of Coulter, in which he never did preach, and that of Dunsire parish, in which the regular pastor had served for the whole year 1688, and for the greater part of the year 1689, and yet was not allowed one farthing of the living for either; although when he was drove
away

away he had eight young motherless children, and no bread for them, whereof Murray, it seems, not having one child, had no sense at all.

Who cried out more against the covetousness of prelates and complying ministers, than Mr. John Johnston? Yet in the time of his supposed persecution, he made up two thousand and five hundred pounds sterling; and to the certain knowledge of his acquaintance, he was two hundred pound sterling in debt when he abdicated his parish. This same Johnston being called to a dying gentleman in East Lothian, who was always Episcopal, but the call was by some fanatical friends, without the knowledge of the dying person, Johnston having come to his chamber, advances with many hums and ha's close to the gentleman's bed-side, and after staring a while upon him, at last, with a great groan, he gave his judgment of his state and condition in these words; 'I see nothing there in that face; ah, I see nothing but damnation, hell, and reprobation! At which words, a merry man standing by, whispers in the ears of the said Mr. Johnston, he hath left you two hundred merks.' Mr. Johnston at this changed his mind, like the Barbarians, in the Isle of Malta, and says; 'But me, thinks I see the sun of righteousness rising with healing under his wings, saying, son, be of good cheer, thy sins are forgiven thee.'

Who cried out more against ministers scandals than one Balfour in the Merse, and yet but a few months ago, he fled for the sins of adultery himself? This, among them, is called but a slip of the saints; but far less slips in others have aggravated into heinous scandals and crying sins, as that ought indeed to be esteemed.

What greater act of injustice than that done to Mr. Alexander Heriot, minister of Dalkeith, who gave all obedience to the civil law, and yet the Presbytery of Dalkeith permitted one Calderwood, a declared enemy to Mr. Heriot's, and some others of his accusers, to sit as judges among them, and not only admitted, but also invited and encouraged two or three knights of the post to swear, that the minister had danced about a bonfire the 14th of October,
1688?

1688 ? And when it was made appear to the conviction of all men, that their were no bonfires in the town upon that day, and that the town was never wont to use any such solemnities upon the occasion of that day ; all that the Presbytery said, was, that they could not help it, for the matter was sworn and deponed to, and they behoved to proceed, having a call to purge the church.

Besides their not having good notions of the gospel nor of any good heathen morals, one reason of their malicious and crabbed nature may be, that they never suffered affliction : for after they abdicated their churches in 1662, they began every where in their sermons to cant about the persecution of the godly, and to magnify their own sufferings ; by this means they were pamper'd instead of being persecuted, some of the godly sisters supplying them with plentiful gratuities to their families, and money to their purses ; they really lived better than ever they did before by their stipends. They themselves boasted that they were sure of crowns for their sufferings ; and that angels visited them often in their troubles ; and both were materially true. I know several of them who got estates this way, and that grew fat and lusty under their persecutions. Mr. Shiels, one of their honestest and best writers, being well acquainted with all that they suffered, and a great sharer in it, glories in this, that they were highly provided for in their greatest difficulties, and makes an argument for it of their being God's people, in his analysis on the 29th of Deuteronomy, these are his words : ' Though in the wilderness of Prelatick, Erastian, and Antichristian usurpations, we did not meet with miracles, yet truly we have experienced wonders of the Lord's care and kindness, and for all the harrassings and persecutions, &c. the poor wilderness wanderers have looked as meat-like and cloath-like as others that sat at ease in their houses, and drank their wine and their strong drink.' The party finding such good fruits of their itinerary labours, continued to preach the unthinking mobile out of their money and senses as well as out of their duty to God and man, receiving

ing in the mean time, instead of cups of cold water, * many bowls of warm sack: the true covenant liquor, and the best spirit that inspires the new gospellers.— By these means the malignity of their nature was rather kindled than abated; the only men that suffered any thing, being the poor silly ploughmen and shepherds in the west, whom the false teachers hounded out to die for a broken covenant. 'Tis true indeed, that many such men, being deluded into several rebellions, put the state under a necessity of defending itself, by punishing some of them, and killing others in battles; but yet, before the danger of these battles, the preachers were generally so wise as to save themselves, by running first; for had they been so honest as to have borne but a part of these burdens, which they imposed upon their proselytes, so courageous as to have but show'd their faces in the day of battle, to which they always sounded the alarm by their sermons, then, it is like, we should not have been now infested with such swarms of these locusts as have overspread our land, and again fill'd our King's chambers, as the frogs and lice of Egypt did that of Pharaoh's.

Though upon certain occasions the more subtle and cunning Presbyterians, knowing that no art can defend or disguise the unaccountable wildness and madness of some of their party, are forced to disapprove and condemn them; yet they never fail to make use of the sufferings of those same wild men, to magnify that persecution which themselves pretended to have undergone, but had not the least share in. Eminent instances of this we have in Rule's late book; to whom, among other favours, we owe this new distinction of wild and sober Presbyterians. Truly, if the Presbyterians had met with the same measure with which they formerly served the Prelatists; if they had been used as they did good bishop Wilsheart, whom they made to lie seven months in a dark, stinking, close prison, without the conveniency of so much as changing his shirt but once, so that he

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was

* The name of a ridiculous and rebellious book, published by them in King Charles the second's Time.

was like to be eaten up of himself, and the vermin which that nasty place produced : It is probable that by such severities (which I am glad they suffered not), they might have been brought to something of that good man's Christian temper and disposition : and that this was very great, the worst of themselves were constrained to own, when upon changing of the scene, he being deservedly advanced to the bishoprick of Edinburgh, was so charitable as to convey large supplies to such of them as were imprisoned for their notorious rebellion at Pentland hills, 1666, and that without letting them know from what hand it came : Nay, his compassion to them was such, that he continued such Presbyterian preachers as were any thing tolerable, in their churches and office, without imposing on them the conditions of conformity, which the law then required ; but now Presbyterian preachers, even those that are called the soberest, as we may say, by their daily practices, and expressions, are highly galled, because they are not allowed to treat the bishops, and other ministers of God's word, after the same barbarous manner that they formerly did, that is, " hew them in pieces before the Lord," as they were wont to phrase it ; for they commonly compare bishops to Agag, and those ordained by them, to the Amalekites.

Episcopal ministers and rulers used all Christian and discreet methods, when they had power to gain and oblige the dissenters, and to save them from the penalties of the law : But now such is the ingratitude of some, even of those same Presbyterians, whom the Episcopal ministers had saved from the gibbet, to which the law had justly doomed them, that they were the only persons that invented false stories, formed malicious libels, and raised tumults against those very ministers who had been formerly so exceeding kind to them. We have but too many instances of their rendering evil for good in this manner ; and that which makes this the more strange and odious, is, that it is acted under a pretence of religion and reformation, and that the giddy people are instigated to this wickedness by their preachers. I shall trouble the reader at present only with two particulars

lars to this purpose : Mr. Monro, parson of Stirling, was lately libelled and accused before the brethren of the inquisition, by one whom, as all the neighbourhood knows, he preserved from being hanged, when he well deserved it ; and now though the said parson Monro has visibly baffled all the articles of his libel, to the disgrace of his ungrateful accuser, and of those preachers who openly prompted him to this villainy, yet they daily molest and disquiet him, because of his constant adherence to the sacred order of Episcopacy, which is the greatest fault his judges can accuse him of, except that of his possessing a good living, and that his parts and piety darken the whole Presbytery ; of which his parishioners being fully convinced, love him so well, that they resolve, cost what it may, they will not part with him as their minister ; and have therefore, to the great mortification of the Presbytery there, jointly signified so much to them under their hands.

The other particular instance of this nature shall be, that of one Ronaldson, a tenant in the parish of Cranston, whom the orthodox minister there, Mr. Burnet, by his intercession with persons of quality, preserved from having his goods confiscated, and his person banished, after Ronaldson, by his signal disobedience to the law, had exposed himself to that sentence ; this kindness Ronaldson then looked on as so great and surprising, that he often and openly professed he knew not how to be thankful enough for it, he and his family constantly kept the church hereafter, and, upon every occasion, acknowledged the minister's singular favour, with all the signs of sincere gratitude ; but yet upon the new light of the late revolution, he appeared the most open and avowed enemy that the minister had : The minister justly surprised at this, challenged his many promises of continuing grateful ; to whom Ronaldson gravely replied, " That the thanks for his preservation was not due to him, but only to God, who oft times, said he, stirs up ill men to befriend his own people." This change was wrought upon the man, and this answer put in his mouth, as himself sometimes owns and professes, by frequent conference with their

preachers, who, in their private discourses and public sermons, have taught him, that he is not to look to the instrument, but to the cause of his preservation.

I shall shut up this head concerning the persecution they pretended to have suffered, with a remarkable note of a sermon preached lately by Mr. Daniel Douglas, one of their great Mufis; "Now, Sirs; says he, I will be even plain with you, and perhaps e'en more plain than pleasant, Sirs. I'll tell you now, Sirs, 'tis ordinary for us to cry out that we were persecuted under Episcopacy; but we are yet living, Sirs; and why were we not hanged as well as others were, beloved?—It is e'en because we thought they did cast away their lives needlessly, and that we would not venture our lives for such matters as they ventured their lives; for I knew to meet with kindness both from the churchmen and the statesmen; and particularly, I knew that the clerks of Council and Session would take nothing from us; but there are no such clerks now. For there is one Gibbie Elliot, Sirs, that has no charity nor discretion; for if we were all made up of dollars, he would swallow us up; pray God, Sirs, to keep our purses from that false lown Elliot."

Ingenuity is a thing they are not concerned about; for that is but a branch of dry morality, below men so full of grace; some young men among them, that have had the advantage of being abroad, are more affable, and in their conferences with men of sense, they ordinarily exclaim against the peevish, sour, and inconvertible temper of Scots Presbyterians: but yet these same sparks of the cause sing a quite contrary tune when they are in collective or representative body. I have read of a certain monk, who, being wearied of the cloyster, aimed at a vacant dignity, the possession whereof he knew would set him free: for this end he applied himself to every one of his acquaintances that had a suffrage in the election, and from every singular and individual person he received very fair and satisfying promises; but yet he found himself still disappointed when they met together in the assemblies for the election; whereupon he invites
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most or all of them upon a set day to dine and be merry with him. They that were invited knew that he was not in a condition to make any competent provision for so many guests; wherefore, according to the usual custom of that fraternity, they sent each of them some material or other, proper to make up the feast. Some sent flesh; some fish of divers kinds; some sent butter, some cheese, some wine, and others oil: All which he boiled in one kettle together, and his guests being convened, he caused to serve up that hotch potch in several large dishes to them, so that every dish that they tasted equally disgusted them: Whereupon they asked what manner of victuals it was? He said, it was just such as themselves had sent, all well boil'd in a large kettle together. That, says they, is the worst meat in the world when thus jumbled together, but very good when every thing is dressed by itself. "Just so are ye to me, says the monk; you are very fair and kind to me when single, and one by one; but I can find nothing worse than you when you are all together." The Presbyterians resemble the monks in this, as in many other things; for take them singly, and they generally condemn the methods and proceedings of their brethren, as rigid and severe: but take the same men met together in a presbytery, synod, or assembly, and the whole body is the most unpalatable and most unfavoury hotch potch in the world.

And now to hasten to a close of this section, strangers may justly wonder that men of such temper and qualifications, as ye have now heard the Presbyterian preachers to be, should have any followers. But this will not seem so strange to such as consider what multitudes of the rabble crowd after Jack Bowles in his drunken fits, that women and children are ordinarily led by nose and show, though it were but of hobby-horses and rattles. And indeed the Presbyterian preachers are only flocked after by such a herd; some out of a blind zeal and itch after novelty and change; some again loving to fish in the troubled waters of such confusions as are inseparable from Presbytery; hoping hereby to amend their broken fortunes, and

to palliate their want of sense, and greater faults, by a pretence to strict religion ; others frequent them for sport and diversion, as men of little sense and less business run after stage-players and rope-dancers.

Some time ago, these preachers were conversant only with shepherds and a few silly women, laden with divers lusts, whose hot zeal had no knowledge to guide it : The preachers then indeed admired themselves for persons of great gifts and learning, because of the esteem that these ignorant creatures had for them ; but now that they are brought to act in public, and possess the pulpits of learned men, they are at a great disadvantage ; for their better auditors expect solid divinity, rational and close discourses ; and that being none of their talent, puts them quite out of their road and element : and hence it is, that the people generally forsake and abhor them, and nothing but a few of the rabble frequent their best churches and preachers ; so that now their own dear followers begin to complain and cry out, that Christ did more good in the hills than he does now in the churches, and if they hold on at their usual manner of raving in pulpits, they cannot fail to render themselves as ridiculous and odious as they deserve, which they have made pretty good advances to already. They frequently upbraid curates, as deserted of the spirit, because they own, that, in the composing of their sermons, they make use of books ; and yet Mr. David Williamson, one of their *ablest men*, preaching before the Parliament, on Psalm ii. and verse 10 stole most of his sermon from Herle's Tripos of Wisdom, and had the confidence to reprint the same at Edinburgh. Indeed the nonsense and railing of that sermon is wholly his own ; for none but himself ever pretended or presumed, as he does there, that Christ died a martyr for the Presbyterian government ; because forsooth this inscription was written on his cross, JESUS OF NAZARETH KING OF THE JEWS. I do not discommend the use of books, but the hypocrisy of those men, who give out, that they preach merely by inspiration and meditation, as Mr. Areskine did, in a sermon which he preached lately in the Tron-church

church at Edinburgh : His words were these : " The curates go to their books for preachings, but we go to our knees for our preachings." And yet such is the silliness of some deluded people, that they proclaim these for soul-refreshing and powerful preachers, and for men that, as they phrase it, have an inbearing gift, speaking home to their hearts ; indeed, make some people judges, we know Presbyterians sermons will gain the applause. I remember the old fable of the Cuckow and the Nightingale ; both contended who should sing sweetest : the Als, because of his long ears is made judge : The Nightingale sung first, the Cuckow next ; the Als's determination was, that truly the Nightingale sung pretty well, but for a good, sweet, plain taking song, and a fine note, the Cuckow sung far better.

Some who are not so well acquainted with the Scotch Presbyterian manner of preaching and praying, may, perhaps, think that matters are here aggravated against them, because things so very ridiculous were never vented by any former sect, as these I have, and am hereafter to discover of them ; but they are too well known to be denied among us ; and that strangers may not think themselves imposed upon, I shall in the next section, give the reader some little taste of their printed books, and leave him to judge, from the ridiculousness of what they have deliberately published to the world that way, what extravagancy they may be guilty of, in these extemporary ravings, which they miscall spiritual preaching and praying.

S E C T. II.—C H A P. I.

Containing some Expressions out of their printed Books.

AND first for their sermons; Mr. William Guthry, at Fenwick, hath printed one full of curses and imprecations, *viz.*

“Will you gang, man! to the curled curates? Gang, and the vengeance of God gang with thee; the curled curates bids us side with them; the devil rugg (tear) their hearts out of their sides.” The sermon, in every page is to the same purpose. The people in the West are mightily taken with it, and the author is held for a great saint among them, chiefly upon the account, as themselves phrase it, of his sharpen against prelates and curates.

Wr. Welwood, brother to Mercurius in a printed sermon on this text, *If the righteous shall scarcely be saved, &c.* says, among other as ridiculous things, these words:—“Men think that every dog will win to Heaven? but I assure you it is a great matter to win there; for noblemen that will be saved, I believe there’s not twenty; I trow I doubled them; for gentlemen, I coul dwrite them all in three inch of paper, *Ibid.* Men thought much, when a part of the city of Glasgow was burnt; but, for my part, I would not shed a tear though Glasgow and Edinburgh both were burnt; and a great matter? they burnt the Covenant.”

The best of their preachers were singled out to hold forth to the Parliament, and the Lord Commissioner M. a person equally fitted to judge of ministers and statesmen, appointed such of these sermons to be printed as he in his godly wisdom thought fittest for advancing the designs of omnipotent Presbytery. These sermons are generally inlanced by the party, and

and preserved as infallible evidences of the great learning and piety of the new gospel professors; upon which account they are carefully kept from malignant hands and eyes. However I once had the favour allowed me to read three of the choicest of them, published by Williamson, Rule, and Spalding, wherein they extol Presbyterian governments, with all the glorious epithets due to the gospel and the Christian church, *viz.* Christ's bride, his virgin, his spouse, his glory, his honour, his church, his precious remnant, his glorious elect, his pure people, God's house, tabernacle, dwelling-place and sanctuary, his holy ark, his chosen generation, his dear children, his kingdom, his mountain, his jewels, his crown, scepter and diadem; in a word, the most obscure and darkest prophecies and revelations were all spoke with an eye to the present Scotch model, though that be so new as never to have been heard of in Scotland, or any other church before: And the Presbyterians themselves will as soon prove, that the highpriesthood of Aaron, among the Jews, was a type of Presbyterian democracy in the church, as shew any footsteps, or the least mention of Presbyterianism, in any of the antient monuments and records of the church, except they will say, that Christianity began with Calvin: And yet, if you'll believe the sermons of the triumvirate, they that oppose the rigor of Scotch Presbytery, are enemies to God and his cause, to Christ and to his gospel: they are worse than heathens, they are Philistines,* which are not to be suffered to live in the holy land *; nay, they that concur not to advance it to its former height, and that is above King and Parliament, not only their estates and lives, but their souls may go for it: "Your members of Parliament, who are not forward for this, you shall, with Jehoiakim, be buried with the burial of an ass; think but seriously what an epitaph may be written on your tomb, and what discourses may be of you when ye are gone:" "Here lies a man that never was a friend to Christ or his interest; now he is dead, but

* *Spalding's Discourse to the Parliament.*

but he was an opposer and persecutor of Christ, of his truth and people. But dying is not all: what shall ye say, when ye shall be cited at the great assize, before the tribunal of Christ, to that question, What justice and vote gave you to me in my afflicted church? In the first parliament of King William and Queen Mary in Scotland, was ye for me or against me?"

Mr. Gilbert Rule in his sermon before the Parliament, takes it for granted, that the mountain of the Lord's house there spoke of, is expressly meant of Scotch Presbytery, "*Which, he says, is terrible as an army with banners.*" This last, I confess, has often been found true in the most literal sense; but why Presbytery should be called a mountain, I cannot so well say, except it be because it was exalted at Duncelaw * above the tops of the mountains, that is, Monarchy and Episcopacy, at which time the fanatics and rebels were the nations that flocked into it, and established it upon the ruins of their own former oaths and obligations. But to speak in his own words; "The exalting and establishing of Scotch Presbytery: for that's the only true religion: and the flourishing of it, is the means to advance the poorest and most contemptible people † to reputation, both with God and all good men; yea, often in the eyes of them that are but moral and intelligent, though enemies, as is evident from Deut. iv. 6. This is your wisdom in the sight of the nations, which shall say, surely this nation is a wise and understanding people, for what nation is there so great, who have God so nigh unto them, &c.?" Now, that nobody might mistake, as if in this he meant religion in general, and not Scotch Presbytery, he makes application particularly to the kirk in these words; "If you will set Christ on high in this poor church, he will set the church

* *The hill on which they first drew up their army against King Charles I.*

† *Such the Scotch fanatics are indeed,*

church and nation on high; Scotland hath in former times been † renowned and esteemed among the churches of the Reformation upon this account. It may be an honour in after ages to your posterity, that such a man was active in that happy parliament that settled religion in the church; yea, this way will render us more formidable to our enemies, and unfriends to our way (true blue Presbytery), than strong armies or navies could do. 1 Sam. iv. 7." "And the Philistines were afraid, &c. for they said that God is come to the camp." The plain meaning of this is, all the land and sea forces of England and the confederates, can signify nothing against their enemies, so long as they entertain or suffer among them these enemies of religion, the Bishops.

That famous man in his generation, Mr. David Williamson, preached before the reforming parliament on this text, *Be wise, ye Kings; be instructed ye judges of the earth.* Psal. ii. 10. I cannot but approve the choice of this text, because those Kings had need be very wise indeed, that have to do with Presbyterians; and those civil judges must be stronger than the kirk, that will not condescend to be instructed by them in all things. In the former part of that sermon he divides and subdivides government so often, till like the Presbyterian author, from whom he steals these ridiculous distinctions, § he at last divides the Kings and judges from all power. 'Tis no new thing for some men first to distinguish the King's person from his authority, and then to divide his head from his body.—Well, 'tis granted by all hands, that such men are well acquainted with all the ways of dividing government. In the latter part of that sermon, the author, speaking of Presbyterian government, uses these words, which we easily grant to be peculiarly his own; "'Tis no light matter, says he: 'tis an ordinance of God, the royal diadem of Christ; he was a martyr on this head, for it was his dittay on the cross. John xix. 19. *Jesus of*

† *The glorious days of the Covenant.*

§ *Harle's Tripos.*

of Nazareth, King of the Jews." If this scripture do not prove that Christ died a martyr for Scots Presbytery, I am sure there's no other place, either in scripture or antiquity, that will.

The next notes will be from a sermon that is highly valued by all true Presbyterians, viz. That which, according to the author's dating of it, was printed in the "fortieth year of our public breach of Covenant; the year, as the author at the end of the title-page describes it, wherein there was much zeal for confederating men, but little for covenanting with God." In the 1st, 2d, 3d, 4th, and 5th pages, he compareth the Scots covenants to the covenant of Grace, and to the covenants at Horeb in Moab.

In the 6th page, he says. "The covenant may be tendered and taken without the consent of the magistrate, but his after dissent or discharge cannot loose the obligation of it."

Page 9. he says; "As Israel in the wilderness, so have we had our Marahs, and our Massas and Meribaths, Taberahs, and Kibroth-Hataavahs, at Pentland-hills, Bothwell bridge, Ardmoss, &c." * From this consideration he presses the renewing of the covenant.

Page 10. "God's removing two kings, who withstood the covenanted reformation, and the abolishing two wicked establishments, tyranny, and prelacy, should stir up all lovers of religion to the duty of covenanting. Page 12. All the meaner sort of all sexes and ages, wives and children, are obliged to this; though the *Primores* and *Primates regni* do not concur; If the children be not capable, parents are to engage for them. Accordingly, says he, in Scotland it hath been in use for faithful ministers, to take parents engaged to the covenant, when they presented their children to baptism. Page 14. Subjects are relaxed from their sworn allegiance to a King or magistrate, by his rescinding or disowning the covenant, as is plain from the third article of the

* Three notable rebellions raised by the Presbyterians against King Charles II.

the Solemn League. But there is nothing that can any way enervate the sacred obligation of Scotland's holy covenant, which still must stand in inviolable force. Page 16. It is a covenant obliging not only the present but the absent: and not only the absent in regard of place, but in regard of time; it obligeth all the children of Israel, binds all posterity with annexation of curses to the breakers. Page 17. 'Tis the foundation of the people's compact with the King at his inauguration; therefore as long as Scotland is Scotland, and God unchangeable, Scotland's reformation in doctrine, worship discipline and government, must be endeavoured to be performed in a conformity to the covenant: The matter of it is moral, containing nothing but what is antecedently and eternally binding; albeit there had never been a formal covenant, the ends of it are perpetually good. Page 18. The express command from Exod. xxiii. obliges to banish all covenant breakers out of the land; for the example of popish, prelatical, and malignant faction in Britain and Ireland, the suffering them to dwell in the land, and to creep into places of trust, and especially the stupid submission to the restitution of church and state, and to the introduction of their wicked establishments, abjured by covenant, did gradually induce parishes and provinces to this dreadful sin of covenant-breaking." Then in some subsequent pages he enumerates all the curses and plagues, national or personal, spoken of in scripture, as threatened with a special regard to the breaking of this covenant: "And who can tell, *says he*, but the sword now drawn in Scotland and Ireland may avenge the quarrel of God's broken covenant? Page 27. The breaking of the covenant is the most heinous of all sins: profanity of all sorts, hypocrisy, idolatry, adultery, treachery, pride, blood, and oppression, and all that ever brought down vengeance upon any generation recorded in scripture, or in any history: with these indeed, and the greatest aggravations of them, the land hath been polluted; but chiefly that which incenses the anger of the Lord, hath been and remains to be, breach of covenant; and all these

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abominations,

abominations, not simply because breaches of the law of God, but as under the special aggravation, that they have been and are breaches of this covenant, as is evident from Deuteronomy xxix. 25 *Because they have forsaken the covenant of the Lord God of their fathers, &c.*

Page 32. The great reason why men should renew the covenant at this time, and why those of the true Presbyterian party did it in the end of 1688 ; “ They thought it then, *says he*, expedient, as it is still, by renewing of these ancient covenants, to declare what cause they would avouch and appear for ; what King they would own, and upon what terms they would offer their submission to the present government then to be established, who had before declared their revolt from the former ; and for this end to make this the bond of their association.”

The same author, in his solemn confessions of sins, page 33. says most ingeniously ; “ *We and our teachers, in a great measure, complied with, submitted unto, and connived at, the encroachments of the supremacy and absolute power, both in accepting and countenancing the former indulgences, and the late toleration. We have taken and subscribed oaths and bonds, all which have been contrary to the reformation we were sworn to preserve.*”

Page 54. “ We are obliged to confess the offensive carriage and conversation of many that have gone to England, who have proved very stumbling-blocks to the Sectarians there ; yea, of late, many have embraced the toleration introductive of a Sectarian multiformity, without so much as a testimony against the toleration of popery itself. The general toleration, which in its own nature tended, and in its design intended to introduce popery and slavery, by arbitrary and absolute power, hath been accepted and addressed for by many of our ministers, and countenanced, complied, and concurred with, by many of our people, without a testimony, or endeavour to understand it. Many dregs of popish superstition have been observed, popish festival days, as Pasch, Yule,

Yule, and Fasting-eves, &c. [*Easter, Christmas, Shrove-Tuesday*], have been kept by many; And prelatiſtical anniversary days deviſed of their own heart, appointed for commemorating the King's birth days, as May 29, October 14. &c. who were born as ſcorges to this realm, being complied with by many. Page 58. And it was our fathers ſin to inaugurate the late King after ſuch diſcoveries of his hypocritical enmity to religion and liberty, upon this ſubſcription of the covenant; ſo when he burnt and buried that holy covenant and degenerated into manifeſt tyranny, and had raiſed the very foundation on which both his right to govern, and the people's allegiance were founded, and remitted the ſubjects allegiance by annulling the bond of it, we ſinned in continuing to own his authority, when all he had was engaged and exerted in rebellion againſt God: for which the Lord put us to ſhame, and went not out with our armies at Pentland hills and Bothwell bridge."

CHAP. II.

NOTES OUT OF THE HIND LET LOOSE,
PRINTED IN 1687, WHICH BOOK IS THE
GREAT ORACLE AND IDOL OF THE TRUE
COVENANTERS.

Page 3. **I**T is obſervable how reproachful he ſpeaks of princes, and even of ſuch as are now our King's allies, in theſe words: "The proteſtants of Hungary are under the tearing claws of that ravenous eagle, the tyrant of Auſtria; thoſe of Piedmont under the tyrant Graſſant of that little tyger of Savoy."

Page 24. "Our firſt reformers never reſigned nor abandoned that firſt and moſt noble privilege of reſiſtance: nay, nor of bringing public beaſts of prey to condign puniſhment, in an extraordinary way of vindictive juſtice, *e. g.* Cardinal Beaton, that was ſlain in the tower of St. Andrews by James Melvin, who perceiving his conſorts to be moved with compaſſion,

withdrew them, and said, "*This work and judgment of God although it be secret, ought to be done with greater gravity;*" and presenting the point of his sword to the Cardinal, said, "*Repent thee of thy former life, but especially of the shedding of the blood of Mr. George Wisheart, which yet cries for vengeance from God upon thee; and we from God are sent to revenge it; for here before my God, I protest that—* nothing moveth me to strike thee, but only because thou hast been and remainest an obstinate enemy against Christ Jesus and his holy gospel. Of which acts saith my author, the faithful and famous historian Mr. Knox, speaks very honourably, and, yet after the slaughter, join'd himself with them: yet now such a fact committed upon such another bloody and treacherous beast, the Cardinal Prelate of Scotland, eight years ago, is generally condemn'd as horrid murder."

Page 75. Speaking of the King's defeat at Worcester, he says, "Israel had sinn'd and transgress'd the covenant,—having taken the accursed thing, and put it even amongst their own stuff; therefore the children of Israel could not stand before their enemies, but an army of them, near 30,000, was totally routed at Worcester, and the Achan, the cause of their overthrow, was forced to hid himself beyond sea, where he continued a wandering fugitive in exile till 1660. False Monk, than General, with a combination of malignant and public resolutioners, did machinate our misery, and effectuated it, by bringing the King home to England from his banishment, wherein he was habituate into an implacable hatred against the work of God."

Page 96. "The Covenant is our *Magna Charta* of religion and righteousness, our greatest security for all our interests."

Page 99. "That some perfidious Parliament fram'd an act for an anniversary thanksgiving, commemorating every 29th of May, that blasphemy against the spirit and work of God, and celebrating that unhappy restoration of the rescinder of the reformation, which had not only the concurrence of
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the aniverfality of the nation, but (alas, for shame that it should be told in Gath! even of some Presbyterian ministers, who afterwards accepted the indulgence : one of which, a pillar among them, was seen scandalouſly dancing about the bonfires.”—“ *O holy and aſtoniſhing juſtice ! thus to recompenſe our way upon our head ; to ſuffer this holy work and cauſe to be ruined under our happy hands ; who ſuffered the deſtroyer to come in ; who had in his heart ſwell’d with enmity againſt Chriſt, to raze and ruin the work, as he moſt wickedly did.*”

Page 110. “ The King gave us many proofs and demonſtrations of his being true to Antichriſt, in minding all the promiſes and treaties with him, as he had of his being falſe to Chriſt in all his covenant engagements with his people ; for, in the year 1666, he, with his dear and royal brother the Duke of York, contriv’d, countenanc’d, and abetted the burning of London, evident by their employing the guards to hinder the people from ſaving their own, and to diſmiſs the incendiaries, the Papiſts, who were taken in the fact.”

Page 123. “ At length the virulent traitor, James Sharp, the Arch-biſhop received the juſt de-merit of his perfidy, perjuries, apoſtacies, ſorceries, villanies, and murders, ſharp arrows of the mighty, and coals of juniper ; for, upon the third of May, 1667, ſeveral worthy gentlemen, with ſome other men of courage and zeal for the cauſe of God, and the good of the country, executed righteous judgment upon him at Magus Moor, near St. Andrews : And, in the ſame month, on the 29th of May, the testimony at Rutherglen was publiſhed and proſecuted againſt that abomination of celebrating an anniversary day for ſetting up an uſurped power, deſtroying the intereſt of Chriſt in the land, and againſt all ſinful and unlawful acts, emitted and executed, publiſhed and proſecuted againſt our covenanted reformation ; where alſo they burnt the *acts of ſupremacy, declaration, and the act neceſſary for the burning the covenant.*”

Page 146. " At length the King of terrors, a terror to all kings, cut off that supreme author and authoriser of mischief Charles II. by the suspicious intervention of an unnatural hand, as the instrument thereof; wherein much of the justice of God was to be observed, and of his faithfulness verified, that *bloody and deceitful men should not live but half their days*. His bloody violence was recompented with the unnatural villainy of his brother, and his unparalleled perjury was justly rewarded by the most ungrateful and treacherous monster of a parricide: for all the numerous brood of his adulterous and incestuous brats, begotten of a multitude of whores, at home and abroad, yea with his own sister too, he died a childless pultron, and had *the unlamentable burial of an ass*; and for all his hypocritical pretensions to a protestant profession, he drunk his death in a popish potion, contrived by his own dear brother that succeeded him,—passionately resenting Charles his vow to suffer the murder of the Earl of Essex to come to a trial, which was extorted by the reiterated solicitations of some, who offered to discover by whom it was contrived and acted, which made the Duke's guilty conscience to dread a detection of his deep accession to it, whereupon the potion, quickly after prepared, put a stop to that, and an end to his life, February 6th 1685; of which horrid villainy, time will disclose the mystery, and give the history when it shall be seasonable."

Page 237. " A prelate's deputy is no minister of Christ; but a curate is a prelate deputy; *Ergo*—That a prelate deputy is no minister of Christ, I prove not only from that, that a prelate, *qua talis*, is not a servant of Christ, but an enemy; and therefore cannot confer upon another that dignity to be Christ's servant, but also from this, that the scriptures allow no derivation of deputed officers. Rom. xiii. 7. 9."

Page 255. " Never can it be instanced these twenty seven years, that the curates have brought one soul to Christ, but many instances may be given of their murdering souls. Hence these who cannot
but

but be soul-murderers, may not be heard or entertained as soul physicians; but the curates cannot but be soul-murderers; *Ergo.*"

Page 256. "The meeting of the curates, for administration of ordinances in their way, the Lord hates, and hath signally forsaken, therefore we should hate and forsake them. This is confirmed by Mr. Durham on Rev. i. p. 55."

Page 259. "Hearing of curates reductively, involves us under the guilt of idolatry, and breach of the second commandment; therefore we ought not to let them dwell in the land, lest they make us sin. *Exod.* xxiii. 33. We should destroy their very names out of the place. *Deut.* xii. 3. *Judg.* ii. 7."

Page 285. "*Jus populi, Cap.* 19 *he says*, makes this one character of a tyrant, that living in luxury, whoredom, greed, and idleness, he neglecteth, or is unfit for his office, How these suit to our times, we need not express: What effrontery of impudence is it for such monsters to pretend to rule! Page 296. Kings and tyrants for the most part are reciprocal terms."

Page. 206. "We own the obligation of our sacred covenant is unrepealable and indispensibly binding on all; but we deny that hereby we are bound either to maintain monarchy, or to own the authority of either of the two monarchs that have monarchised or tyrannized over us these twenty-seven years past. In the covenants we are not bound, but only conditionally; to maintain the King's person and authority, *that is*, only upon the terms that he should be a loyal subject to Christ, and a faithful servant to the people, which he cannot be thought who does not cause all to stand to their covenant engagements, as Josiah did. *2 Chron.* xxxiv. But, alas, there was never a Josiah in the race of our kings; they rose up to the height of rebellion against God and the people, with heaven-daring insolence, not only breaking, but burning the holy covenant."

Concerning

Concerning the owning Tyrants authority, P. 308.

“When monarchy becomes opposite to the ends of government, the contagion of it affects that very species of government; and then the house is to be pull’d down when the leprosy is got into the walls and foundation. The people may make their public servant sensible, that he is, at his highest elevation, but a servant. Hence now, when the species named in the covenant, *viz.* Monarchy, is so vitiate, that it is become the instrument of the destruction of all the ends of that covenant, and now by law transmitted to all successors, as an hereditary, perfect, and perpetual opposition to the coming of Christ’s kingdom, so that as long as there is one to wear that crown, (but Jehovah will in righteousness execute Coniah’s doom upon the race. *Jerem. xxii. ult. write this man childless*), and to enter heir to the government as now established; he must be an enemy to Christ; There is no other way left but to think on a new model, moulded according to the true pattern.”

Page 311. “As he is not nor will not be our covenanted and sworn King, and therefore we cannot be his covenanted and sworn subjects; so he is not, nor cannot be crowned our King, and therefore we cannot be his liege-subjects, owning fealty and obedience to him.”

Page 340. “It will be found that there is no title on earth now to crowns, to families, to persons, but the people’s suffrage; for the institution of magistracy does not make James Stuart a King, no more than John Chamberlain.”

Page 375. “Kings must be like dogs, that are the best hunters, not those who are born of best dogs; therefore dominion is not hereditary.”

Page 389. “The inferior is accountable to the superior; the King is inferior, the people is superior; *Ergo.* the King is accountable to the people. The proposition is plain; for if the King’s superiority make the people accountable to him, in case of transgressing the laws, then why should not the people’s superiority

superiority make the King accountable to them in case of transgressing the laws."

Page 411. "In the fourth article of the covenant: we are obliged to endeavour, that all incendiaries and malignants, &c. be brought to condign punishment; therefore it is imaginable that the head of that unhallowed party, the great malignant enemy, who is the spring, and gives life to all these abominations, should be exempted from punishment? Shall we be obliged to discover and bring to punishment the little petty malignants, and this implacably stated enemy to Christ, escape with a crown on his head? Nay, we are by this obliged, if ever we be in condition, to bring these stated enemies to God and the country, to condign punishment, from the highest to the lowest: And this we are to do, as we would have the anger of the Lord turned away from us, which cannot be without hanging up their heads before the Lord against the sun. Numb. xxv. 4."

Page 412. "By the fifth article of the covenant, we are obliged to endeavour, that justice be done upon such as oppose the peace and union between the kingdoms; but this man and his brother have destroyed and annuled that which was the bond of these kingdoms union, viz. the Solemn League and Covenant."

Page 459. "That from *God save the King*, now imposed, as it is found in the original, is only paraphrastically expounded, and most catechistically applied to tyrants, being in the native sense of the words only, *Let the King live*; which, as now it is extorted most illegally, so it can be rendered neither civilly, nor sincerely, nor christianily: it is a horrid vain, contrary to the third commandment: If it be a congratulation, it is the more abominable, not only for the hypocrisy that is in it, but the blasphemy, in giving thanks for the promoter of the Devil's interest, and the destroyer of Christ's and the liberties of mankind."

Page 466. "Let us consider the person and matter

ter for whom and for what this prayer (*God save the King*) is extorted; either it is for the salvation of James the Papist, or of James the Tyrant. Now it is not the will of God, that they that have, and keep, and will not part with the mark of the beast should be saved; for he is adjudged of God to drink the wine of his wrath. Rev. xiv. 9. 10. We cannot pray for him as a Christian, or as a King, because he is neither; and as a tyrant, he can no more be saved than as a papist; for Tophet is ordained of old, yea, for the King it is prepared, Isa. xxx. 33: Now while he continues such, we must complain in our prayers, not for his mis-government only, but for that he governs, and desire to be delivered from him, for considering what a man, and what a King he is, guilty of murder, adultery, idolatry, under the sentence of the law both of God and man, we can pray no otherwise for him than for a murderer, adulterer; idolater: we cannot pray that the Lord will bless his government, for it is his sin and our misery that he is a governor, and his throne is a throne of iniquity." What form of prayer this author uses for the King, may be seen at the end of the notes of their prayers.

Pages 482 and 483. "These that now would impose bonds upon us, are such sons of Belial as cannot be taken by the hand. There is one general argument that will condemn coming into any terms or bonds with that party that have broken the covenant: because such transactions are a sort of confederacy with the known enemies of the truth and godliness. Mr. Gillespie demonstrates that to be unlawful, when, in capacity, we should not suffer them to dwell in the land; if we are not to be familiar with heathens, far less with apostates: for the apostle lays much more restraint from communion with them than with pagans, 1 Cor. v. 10. And again, Exod. xxxiv. 12, All sacred transactions are discharged upon a moral and perpetually binding ground; and all toleration is prohibited, and all conjugal affinity. Such compliance brought on the first desolating judgment, the flood on the old world. Gen. vi, when the
godly

godly, conformed and incorporated with the ungodly crew.—The scriptures frequently disapprove all confederacies, covenants, concord, and without distinction, all transactions and unitive agreements with the men of Belial, that overturn the reformation. p. 487."

Page 500. "It is clear from the form, the object, and from the ends of the covenant, which are all moral, and indispensable obligation, that it is of perpetual and unalterable binding force, obliging the present and all future generations."

Page 501. By allegiance and loyalty, can be meant nothing else by our present governors, but an obligation to own and obey, and never to oppose the design of advancing tyranny; and by Peaceableness and Orderliness, nothing else can be intended, than an obligation never to oppose either the present settlement or future establishment of popery and arbitrary power, upon the ruins of the reformation, and our civil and religious rights and liberties; whence they that take these oaths and bonds in any other sense, look more to the liberties of worldly interest than to the dictates of conscience, and by quibbling evasions do but mock God, deceive the world, and illude the enemies, and delude themselves.

Page 505. "The covenant is the foundation of the people's compact with the King at his inauguration, the fundamental law of the government, and among the very *leges et regulæ regnandi*; so that the rescinders of it are chargeable, not only with perjury, but with treason and tyranny, in breaking and altering the constitution of the government, and are liable to the curse of the covenant; for they cannot rescind that, nor escape its vengeance; wherefore we have a speaking pledge already, in that the rescinder of these covenants, was so terribly rescinded, and cut off by the hands of unnatural violence, God thereby fulfilling that threatened judgment of covenant breakers, *That he that hath broken his covenant, shall be brought to destruction, and bloody and deceitful men shall not live out half their days.* So Charles the Second got not leave to live out half the days he projected to himself."

Page 508. "To require men to subscribe to the declaration, asserting, that the National Covenant, and Solemn League and Covenant were and are in themselves unlawful oaths, is to require men to enter into a confederacy against the Lord, at which the heavens might stand astonished; it is an unparelled breach of the third commandment, and could no more be taken in truth and righteousness, than an oath renouncing the bible."

Page 512. "An acknowledgment of ecclesiastical supremacy resident in the King, is the most blasphemous usurpation on the prerogative of Christ, that ever the greatest monster among them durst arrogate, yea, the Roman beast never claimed more: and in the effect, it is nothing else but one of the names of blasphemy, twisted out of the Pope's hand by King Henry VIII. and handed down to Queen Elizabeth, &c. By this many intolerable encroachments made upon the liberties and privileges of the church of Christ, are yielded unto; as that there must be no church-assemblies without the magistrate's consent; but that the power of convoking and indicting assemblies does belong only to him, that he may dissolve them when he pleases, and that his presence, or his commissioners, is necessary to each national assembly."

Page 516. "To engage in bonds of living peaceably, is to engage in bonds of iniquity: they are covenants of peace with God's enemies, whom we should count our enemies, *and hate them because they hate him.* Psal. cxxxix. It is more suitable to answer as Jehu did to Joram, *What peace, so long as the whoredoms of thy mother Jezebel, and her witchcrafts are so many?* than to engage to be at peace with those who are carrying on Babylon's interest, the mother of harlots and witchcrafts *."

Page 658 "For private persons to destroy and rid the commonwealth of such burdens and vile vermin, so pernicious to it as tyrants are, was thought a virtue meriting commendation by all nations; and among

* Upon this consideration the late assembly refused, at King William's desire, to receive the Episcopal party into my terms of peace or communion.

among the rudest nations this is a relict of reason ; as the oriental Indians have a custom, whenever any person runs a-muck, that is, in a revengeful fury takes such quantity of opium as distracts them into such a rage of mad animosity, that they fear not to assault, and go through destroying whom they can find in their way, than every man arms against him, and is ambitious of the honour of first killing him, which is very rational ; and it seems to be as rational to take the same course with our mad malignant Mucks †, who are drunk with hellish fury, and are running in a rage to destroy the people of God."

Page 701. "The exacting taxations for maintaining of the army, and the paying of subsidies, was and remains to be a consummating crimson wickedness, the cry whereof reaches heaven : since upon the matter it exceeded the Gadarens wickedness, and was short of their civility : They did not beseech Christ and his gospel to be gone out of Scotland, but with the strong hand drove him out of his possession, in order to which their legions are levied with a professed declaration, that there should not be a soul left in the nation who should not be slain, shut up, or sold as slaves, who will own CHRIST and his interest,"

Page 712. "The paying of subsidies to the present government, is to furnish that party of the dragon's legions, in their war against Prince Michael and his angels, with supplies ; which no moral force can excuse, no more than it can do the shedding of the blood of their innocent children, or sacrificing them to Moloch ; for no sacrifice they can offer to the devil can be more real, or so acceptable, as what they declare by this, being so direct, not only in opposition to the coming of the kingdom of Christ, but the dissolution of his precious interests, and the giving Satan such an absolute dominion in the nation, as that they who have made the decree, and all who put it in execution, practically declare thereby they have mancipate themselves to his slavery, and sold themselves

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† All that are not true covenanters.

to work wickedness in the sight of the Lord ; so likewise that all the rest of the nation may with themselves become his vassals ; and in evidence of their opposition to Christ, and in recognition to satan's sovereignty, and their subjection, they are appointed to pay these black-mails (*taxes*)."

CHAP. III.

MR. RULE, in his second vindication of the church of Scotland, owns at every turn, that there are many Presbyterians in Scotland, who are neither moderate or sober ; and to these he imputes all the rebellions and murders committed by the party ; and yet he calls the legal restraints put upon these wild or mad Presbyterians, (for so they must be called if they be neither moderate or sober) cruel persecutions. Now, there whole pretended martyrology being only made up of those men, I would fain know those martyrs such men were ; for the devil has his martyrs too. This is Mr. Rule's best way of reasoning, for which I am apt to think, that there are few of the party that will thank him ; it being most evident, that those whom he so much disowns and reflects upon, are the only true Scots Presbyterians ; for whereas Rule, and some few with him, would be thought moderate and sober, have evidently deserted the old cause, and seem to set down upon the lees of Dutch Presbytery, unto which they have basely degenerated, these others tread exactly in the steps of their forefathers, and act in a close conformity to the covenants, and the decrees of the General Assemblies, which must be acknowledged to be the rule of Scots Presbyterians, or else it must be confessed that they have none.

I shall leave the reader to judge, which of these two are indeed the truest Scots Presbyterians, by the account, which one of their own famous writers gives of those whom Mr. Rule calls sober and moderate, in the historical representation of the testimonies of the church of Scotland. Speaking of the toleration granted in that same year by the King, he says, and truly too that those who embrac'd it, acted contrary
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to the Presbyterian principles of the church of Scotland, particularly to the declaration of the General Assembly, July 27. 1649, and contrary to the covenant. And on this head his arguments are infinitely beyond any that ever we have heard from Mr Rule; "For," says he, "this toleration is founded on sovereign authority, prerogative royal, and absolute power, which all are to obey without reserve. Again," says he, "it comes through such a conveyance, as suspends, stops, and disables all penal laws against papists, and thereby everts all the securities and legal bulwarks that protestants can have for the establishment of that religion, making them depend only upon the arbitrary word of an absolute monarch, whose principles oblige him to break it: so they that accept this toleration, do thereby recognize a power in the King to subvert all laws, rights, and liberties; which is contrary to reason, as well as religion, and a clear breach of the covenants. By this toleration the papists are encouraged and increased in number, the whole nation overflowed with their hellish locusts, and all places filled with priests and Jesuits; yea, the executive power of the government is put in the hands of the Romanists — Whatever liberty this may be to some consciences, it is none to the tender; it is only a toleration, which is always of evil; for that which is good cannot be tolerated under the notion of good, but countenanced and encouraged as such; Therefore this reflects upon our religion, when a toleration is accepted which implies such a reproach; and the annexed indemnity and pardon, tacitly condemns the profession thereof as a fault or crime, which no Christian can bear with, or homologate by acceptance. Some addressees, particularly the Presbyterians in London, have blasphemously alledged, that God is hereby restored to his empire over the conscience*; Moreover," says he, "true Presbyterians can never class themselves among them that are hereby indulged. viz. Archbishops and Bishops, all the prelatical and malignant crew, all Qua-

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* *Also and other London Presbyterians address to King James.*

kers and Papists, teaching also all idolatry, blasphemy, heresy, and falsehood: making the professors of Christ, partners with Antichrist's vassals. Such a toleration is contrary to the scripture of the Old and New Testament, it is like Julian the Apostate's toleration, designing to root out Christianity: it is contrary to the Confession of Faith; and thereby to accept this toleration is inconsistent with the principles of the church of Scotland, national and solemn leagues and covenants, and solemn acknowledgements of sins, and engagements to duties: in all which we are bound to extirpate Popery and Prelacy, as inconsistent with the whole tract of our former contendings, and particularly with the testimony of the synod of Fife and other brethren, against Cromwell's vast toleration and liberty of conscience."

"The worst of all is," says he, "that it is further declared in that toleration, that nothing must be preached or taught, which may any way tend to alienate the hearts of the people from the King or his government. Here is the price at which they ought to purchase their freedom: a sad bargain, to buy liberty and sell truth. But who can be faithful, but he must think it his duty to alienate the hearts of the people from such an enemy to Christ? What watchmen must not see it, his indispensable duty, to preach so that the people may hate the whore, and *this pimp* of her's. It cannot be but very stumbling, to see the ministers of Scotland purchasing a liberty to themselves, at the rate of burying and betraying the cause into bondage; and thus to be laid by from all opposition to Antichrist's design, in such a season. The world will be tempted to think, that they are not governed by principles, but their own interest, and that it was not the late overturning of religion and liberty that offended them; for if that arbitrary power had been but exerted in their favours, though with the same prejudice to the cause of Christ, they would have complied with it, as they do now."

Mr. Rule is highly offended with the author of the *Cale* of the afflicted Clergy, for saying, "That the Presbyterians addressed and thanked King James for
this

this toleration, in a fawning and flattering manner." And yet our honest Presbyterian author deals more roundly with them: His words are these; "The addresses made thereupon were with a strain of fulsome and blasphemous flatteries, to the dishonour of God, and reproach of the cause, the betraying of the church, and the detriment of the nation, and the exposing themselves to the contempt of all. Again, the address itself is of such a dress, as make the things addressed for to be odious, and the addressers to forfeit the respect, and merit the indignation of all that are friends to the Protestant and Presbyterian cause."

—Nothing could have been more cross to the real desires of the true Presbyterians, than this newly start-up opinion, that interest has led them to espouse —There is nothing here sounds like the old Presbyterian strain, neither was there ever any address of this stile seen before from Presbyterians: It would have looked far more Presbyterian like, to have sent a protestation against the now openly designed introduction of popery, and subversion of all laws and liberties, which they are covenanted to maintain; or, at least, an address to the usual language of the Presbyterians, who used always to speak of the covenants, and works of reformation; but here is never a word of these, but of *loyalty to his excellent, to his gracious, and to his sacred Majesty; of loyalty not to be questioned; an entire loyalty in doctrine; a resolute loyalty in practice, and a fervent loyalty in prayers.* All that they are solicitous enough about, is not for the prerogatives of their master, or the liberties of the church, but least their loyalty should be questioned that they be otherwise represented; All that they beseech for is, not that the cause of Christ be not wrong'd, or Antichrist introduc'd by this liberty, but that those who promote any disloyal principles, and practices, may be look'd upon as none of theirs; and all the hopes they have, is in the great persuasion of his Majesty's justice and goodness."

"Here is a lawless unrestrain'd loyalty, to a tyrant, claiming an absolute power to be obey'd, without reserve: not only profess'd, but solicitously sought

to be the principle of Presbyterians; whereas it is the principle of atheistical Hobbes.—This is not the Presbyterian loyalty to the King, according to the restrictions in the covenants: but Erastian loyalty to a tyrant, in his overturning religion, laws, and liberties, and in protecting and encouraging all iniquity. This loyalty in doctrine, will be found disloyalty to Christ, in a sinful and shameful silence, that wrong is done to him. This loyalty in practice, is a plain betraying of religion and liberty, and lying by from all opposition to the destroyer of both. And this loyalty in prayers, for all blessings ever to attend his person and government, will be found inconsistent with the zeal of Christians, and the cries of the elect unto God, for vengeance upon the supporters of Antichrist; not consonant to Presbyterian prayers in reference to Popish tyrants: It were much more suitable for them to pray, that God, which hath caused his name to dwell in his church, may destroy all kings that shall put to their hands to alter and destroy the house of God, Ezra vi, 12."

Page 178. "This address is so stuffed with sneaking flatteries, that it would more become sycophant and court parasites, than ministers of the gospel.—Nothing but a rhapsody of flatteries, justifying all his claim to absoluteness, and engaging to bemean themselves so, as that he may find cause to enlarge rather than to diminish his favours, which can be no other way but in assisting him to destroy religion and liberty. O what an indelible reproach is this for ministers, who pretend to be set for the defence of the gospel, thus to be found betraying religion! This is in effect not only flattery, but blasphemy, as great as if they had said, They resolved by the help of God, to be as unfaithful, time-serving and silent ministers, as ever plagued the church of God."

Now the Presbyterians, who accepted this toleration, and made such bustling addresses of thanks to King James for it, are they whom Mr. Rule calls the sober Presbyterians. And now I leave him to vindicate himself and them, for what is thus charged upon them, by one who is well known to be a true Presbyterian

terian, * and as such is at present owned and employed in a considerable trust by the General Assembly; and if we may judge from all the principles and practices of the former Scotch Presbyterians, he is really a far honestier Presbyterian than they who would now call themselves moderate, and yet, in contradiction to that title, persecute their reformed brethren with the greatest rigour and severity. To conclude this head, and to justify what may be thought most severe in the character given of Presbyterians, in the former section, if we may believe the account the Presbyterians of Scotland have published, than the one half of our Presbyterians are neither moderate nor sober, but wild hill-men, separatists, a robbing, lawless, and ungovernable rabble, a mad people, headstrong traitors and rebels: that is, in a word, they are Cameronians. The other half are betrayers of all religion, covenant-breakers, worldly, fawning, flattering, court-parasites, blasphemous, unfaithful, time-serving ministers, and the greatest plagues of the church of Scotland. And even Dr. Rule, in that defence of the Presbyterians, which he writes by the order of the General Assembly, calls the Cameronians a people rendered mad; and speaking of the other party of Presbyterians, he says, "I deny not but many of them put force upon their light." Again, "they did hear *renitente conscientia*." And what is this to say, in plain terms, but that one party of Presbyterians is without their wits, and many of the other without any conscience? Now what may prelatists look for from such men? *Pudet hæc opprobria nobis, & dici potuisse & non potuisse refelli.*

There are some famous authors more, that are fit to have a place here, because in their writings they discover the true spirit of the new Presbyterian gospel; two of them own themselves to be pamphleteers for the party, pretending, forsooth, to answer books too. The honestest and truest Presbyterians of these two, shall have, as he deserves, the first place, that is the author of the *brief and true account of the sufferings*

* Shiels, Chaplain to Lord Angus's regiment, one of their famous authors and preachers.

ings of the Kirk of Scotland, occasioned by the Episcopals, since the year 1660, London, printed 1690.

In the very first page, he seems to be struck with astonishment at the thinking but of Episcopals, as he calls them. "O! says he, their superlative impudence, their hellish dissimulation and malice! they imitate the devil himself, who first tempts and then accuses, though it is too visible that their consciences are past feeling, being seared as with a hot iron. When their Hierarchy was restored, the devil, who seemed to be bound some time before, was let loose, the flood-gates of all impiety and wickedness were set open, and hell did triumph in its conquest over the nation, and displayed its banners not only against religion, but even morality, which the prelates and their adherents were so far from opposing, that they indulged the people, but especially the gentry, in their wickedness, as knowing that to be the only method to secure them on their side." Well, believe but this new gospeller, and the Scotch gentry, as well as clergy, are a rare sort of monsters indeed; for the best characters and softest words he bestows upon them are these; "They are godless miscreants, of the true Egyptian brood, infamous parricides, forcerers, and incestuous apostates; infamous varlets, infamous villains, left to corrode their own viperous bowels with their inhuman fury; the devil's instruments, fit only to be stallions and pimps to bawdy-houses; Episcopalian hireling preachers, with their infernal bawlings, the scum and refuse of the nation; they bear the characters of wickedness on their foreheads, liker pagans than professors, blood hounds, children of hell, the tyranno papa-prelatical host, the great papa prelatical champion Dundee: savage beasts in human shape, a graceless untoward generation of prelatists, who use nothing but besting for reason, and cursing for argument; ungodly Episcopul brutes, that reprobate faction, that Limb of Antichrist, infernal locust, the apostate Archbishop Sharp, with a malice like his father the Devil; that waspish form 1 prelate.—The generation of vipers, the
Episcopals

Episcopalian seed of the serpent, hectors and buffoons, the most obdurate, impenitent, spiteful, base, impudent priests, whose fathers were not good enough to eat with the dogs of their flocks; infamous, scandalous, lying, runnagates, &c."

This is the way the Scotch Presbyterians used to argue and answer books; and these are the sweetest flowers of our author's rhetoric, which he liberally strows in every page of his book; which being quite contrary to the spirit and genius of CHRIST, must be allowed to pass for new-minted, superfine, Presbyterian gospel.

Well, so much for Scotland, that's his own country, perhaps our author may be more courteous and civil to strangers. Next then let us see how he treats the other reformed churches: as for the Church of England, he discharges most furiously against her in many places, *viz.* p. 7. "She is the worst constitute church in the world: These tantivis, let their hyperbolical pretensions of zeal for religion and loyalty be what they will, if the King but put forth his hand to touch them, they will curse him to his face; and rather than part with an inch of superstition, or a swinish lust, will, as the party have always done, lay a confederacy with hell and Rome, as times past and present do evidence beyond contradiction." I wonder he did not add, and times to come, for that would have been as true as the other.

And again, Page 8. "For the new upstart, slavish doctrine of Passive Obedience, as the Church of England had the dishonour to be the mother of it, she has also the ignominy to be the murderer, having basely cut his throat, as harlots used to do sometimes with their spurious brood."

Page 27. "If the English clergy offer to assist the prelatical Scots, as they are readier, by a thousand to one, to do it, than to swear allegiance to their sovereigns, it may arm the good women with their folding stools once more against them, as it did formerly in King Charles I's time, when one of the Bishops began to read the Common Prayer, which he call'd Popery."

Page 28. "Is it not as lawful for the Scots Presbyterians.

byterians, to pray against the English hierarchy as antichristian, as for the English clergy, and prelates too, to plot, drink, and plead in their sessions at the devil, against the Scots Presbytery? And I believe they would pray against it also, but that they have not a form of it. To suppose, that the banishing the prelatical Scotch clergy was not encouraged by authority, is ignorance and sauciness; for it is plain, authority in Scotland has done what was proper for a civil government to do, *viz.* They have declared the hierarchy anti-human; that is, contrary to the people's inclinations; and, I suppose, are so good natured; to wish their neighbours were rid of it too; and so much the rather, that they have so often found, and do still find them imposing saucy intrigues against the kingdom of Scotland, wherein, if they persist, it may perhaps (and let them blame themselves for it), prove as fatal to them as it did in the days of Dr. Laud." Well, here's a severe and open threatening; England then look to it. The Scots Presbyterians are sworn in their holy covenant to reform Britain and Ireland, (though it be by club law); and let them but have power according to their will and they will soon visit you once more *for all your goods.*

Page 29. "The Bishops are generally found to be against that which is for the nation's good; and howsoever the late opposition which they made to the late King may be magnified, they seem quickly to have repented of it. But, supposing they had continued steadfast, yet whatever good nature might have done, I am sure justice would not have awarded them any thanks, which will appear undeniably true, if we consider (*among many other things which he instances*) how most of the Bishops opposed the reversing of the judgment of perjury given against Dr. Oates, who did the nation more service than seven idolized stars, so many of whom are now turned dark lanthorns. Nor can it ever be forgot, how many of the inferior clergy, following the conduct of their triple headed guide, advanced the interest of the triple crown, and some of them topping ones too, at the hour of death, grafted with their slavish nonsensical doctrine of resistance,

sistance, upon the consciences of the noble heroes and darlings of the people, the Lord Ruffel and the Duke of Monmouth, upon the very scaffolds; and if the contrary doctrine be damnable, as they alledg'd, then I am sure their church hath been guilty of damnable practices since."

This is the charity that the new gospel professors have to the church of England, which the whole Christian world besides them doth so justly honour and esteem, upon the account of their government, worship, doctrine, and practice, which their fanatical neighbours so maliciously censure and blaspheme.—“Well, but say they, the church of England is still labouring under much Romish superstition and idolatry, ; and, which is worse, she is papa-prelatical ; nay she is Archi-papa-prelatical ;” and that is anti-human in the new-gospel phrase ; but I hope they will be kind, at least, to their brethren of the Presbyterian church beyond sea ; Are not the Dutch and French Presbyterians ? Is not the mother church of Geneva thoroughly reformed ? No, no, they have never set up the solemn league and covenant for their standard or, to speak in the author's own words,—*Page 27.* “they are strangers to the power of godliness, the cause not knowing how to pray without, they must have recourse to a form, which is as unreasonable and unnatural an imposition upon the strong, especially on ministers, as would be the imposing of crutches upon the adult and able part of mankind, who can walk better without them.”

The next famous author is Mr. Rule, who calls himself a doctor of medicine (for they never pretend to have any in divinity). In the second vindication of the kirk of Scotland, he says, “That it is unfair, injurious, and a false imputation, to charge the severity of the stile of this author upon the Presbyterians, who, he says, disowns the stile, it being written by a Cameronian, while they stood at a distance from the sober Presbyterians.” However, those whom he calls sober Presbyterians, have never yet, by any public deed, condemned that book, nor any other of the barbarities of these unsober Cameronian Presbyterians,

terians, but have on the contrary, received them into their communion, without the least acknowledgment of any such crimes; and Dr. Rule calls them the *zealous party*, and represents them as pretty gentle, in that they made it, " Their work only to deprive, and not to murder the Episcopal ministers;" although the doctor knows, that instances can be given of some ministers that were even murdered by that zealous party, not long ago; and himself owns, in the beginning of his postscript, that five men and six women, Presbyterians, came to the house of William Ferguson, minister of Kilpatrick, and because he would not alter his manner of praying, and come out of his house, as they had charged him, they therefore " invaded his house, tore off his cloaths, and beat him on his head and legs;" which look'd but too like a design to murder him. Several other things of this nature were so notorious, that his ridiculous way of disguising, when he cannot deny them, must needs satisfy the world of the certain truth of the accounts that have been given by the eye-witnesses and sufferers in that persecution. Upon which consideration, Mr. Pitcarne, a better writer, and, as it appears, a much honest man declin'd the vindication of these late proceedings of the Presbyterians; not that he did not like the Presbyterian cause, for he is thorough paced that way, but because, after he had examined the matters of fact for several months, as he had been enjoined by the fraternity, he found it impossible to speak any thing in their vindication, but what the greatest part of Scotland would know to be notoriously false; wherefore as Dr Rule himself informs us. " When this affair was committed to him after many months he returned the papers to be answered, without any reply to them." But passing this, I wonder that the doctor should exactly imitate that severe stile, which he and his sober party pretended to disown: but, perhaps, he sees not this beam in his own eye, with which he must grant the sober-Presbyterians to be justly chargeable; because, as he himself is at great pains to inform the world. " The whole

whole party committed that trust to him, when others had refused it."

Upon which account, not only the scurrilous railing, but all the untruths, contradictions and nonsense which abounds in every page, is justly chargeable upon the whole party : of which I shall give the world such a taste, as may be sufficient to make them judge of all the rest. First then, as to *scurrilous, railing accusations*, he calls Prelatists. "The seed of the serpent, whose enmity against the seed of the woman (that, you must know, is Scots Presbyterians), as it began, so it must end with the world ;" and that you may not mistake him, he avers after, "That they use the stratagems of Satan ;" and compares them to *Heathens, Papists*, yea, they are *Devils* ; both Greek and Syriack *Devils* ; nay, they are *Jesuits* ; "Wo to posterity if they believe them !" for then, to be sure, "Succeeding ages will turn absolute Scepticks." He adds, "It is evident, that many of them regarded not the civil authority of the nation ; and others, by their lewdness of conversation, made themselves unworthy to be in the holy function of the ministry."

And he charges the authors of our late books with "malice, lies, railing, and guilty of the foulest and falsest misrepresentations that the minds of men can suggest, enrag'd by being deprived of the occasion they had once to persecute their neighbours, the end to which they improv'd their lucrative places : Mean spirits and mercenary souls, that employ themselves in mendicant writings and practices :—beyond the common size of slanderous malice, guilty of the highest impudence and sauciness ; prelatical party, eminent for spite, and hath neither truth nor charity to warrant it ; they who know their temper, and the brow and way of those for whom they plead, will not believe their professions, their hypocrisy being shameful and twisted with malice : the temper of Episcopalians is, by unmanly as well as antichristian shifts to buy up their sinking cause : this historian's ignorant malice is to be dispis'd : Judas Iscariot was his predecessor ; the contempt of the ministry came from the atheism and debauches of the Episcopal clergy ;" And again, of an eminent Divine, he saith,

“ That his words are like those of a madman, or of one raving in a fever.” It would be tedious and nauseous to trace this his Presbyterian eloquence through every page as he vents it : or to show how falsely and boldly he charges a whole sacred order of men, with the faults which he supposes, and would have the world believe, some single persons among them to be guilty of ; as that they are *perfrictæ frontis* ; “ Nothing manifestly false can check their conscience and impudence, the whole party grossly ignorant : Papiſing prelates, ſpuing out the moſt ſpiteful venom that can lodge in a human breaſt, impudence beyond Jeſuitical : they glory either in their having no principle, or that they can yield over the belly of conscience, to promote their intereſt with men ; the differences betwixt us and them, are not reconcileable ; a heap of lies, men that have taught their tongues and pens to ſpeak and write lies, lies and calumnies, horrid lies, a broad lie :” That which they now call a broad lie, paſſ’d for a goſpel truth among the Presbyterians, *Anno*, 1648. “ Prelatical incumbents are ſcandalous and unfit to edify the people : and do rather harden them in wickedneſs : a whole fardel of lies, malicious representations, coupled falſhoods, impudent and falſe assertions, brazen foreheads ; prelates ſpend their ſhort glaſs with glingling pyebald orations : bitterneſs, malice, and contempt, is ſuitable to the hiſtorical talent of many of the prelatical party ; If the debauchery of prelates did not tempt people to count all religion a ſham, it were well ; he knows that his impudent assertions and lies can be diſcover’d and his villainy come abroad at laſt, a ſnarling cur !——a lying ſpirit doth poſſeſs the men with whom we have to do.”

This is the meek lowly ſtrain of the Presbyterian new goſpel, whereby the ſobereſt of them pretend to vindicate their own proceedings, and reſute the writings of other men. I leave the world to judge, by this way of defending the party, what their cauſe muſt be, and to determine, whether he who calls himſelf a *ſober Presbyterian*, and ſays, “ That he was ſelected and appointed by the ſober General
 Assembly,

Assembly, to write in their defence," be not indeed as black and foul mouth'd as the most rank and rigid Cameronian among them all : For my part I can see no difference betwixt his stile and theirs, except this may pass for one, that Mr Rule seems to have learn'd his stile from the coal-sellers in Edinburgh, or at Bu khaven, of which college only he ought to have been principal ; whereas the Cameronians seems to have learn'd their stile from the shepherds and herring fishers on the western coast, who, though they have more cant, yet they have less knavery than the former. If Mr. Rule should challenge me, as falling into the same fault for which I here blame him, because of some sharpness which he may apprehend to be in that character I have given before of the Presbyterian preachers and people, yet that is only chargeable upon my single person, and not upon others of our party ; for I neither do, nor pretend to write by a commission from them : And besides, he himself hath provided me with an apology, *viz.* Calling things by their true names, is not to be reckoned inconsistent with moderation and calmness ; a petulant and affronted adversary is not to be handled with that softness of stile, which is fit for such as are more modest.

CHAP. IV.

BUT passing by those flowers of Presbyterian eloquence, let us examine, in the next place, if this author makes amends for his stile, by the truth and reason that he writes. It would be tedious to trace him through every page, in which his nonsense contradictions, and falsehoods abound ; and therefore I shall here mention only some generals.

There is one principal suitable to the genius of the new gospel only, upon which much of his book is founded, and it is this, " Do as ye have been done by ;" by this he excuses the greatest barbarities of the Presbyterian rabble, and often justifies their highest severities against Episcopal ministers : It is true in other places, he condemns them, and says, he will

not defend them : but he seems not concerned shamefully to contradict himself at every turn. The people for whom he pleads are not so critical as to observe that ; and for others, he says that he despises and contemns them. Sometimes, if you'll believe him, Cameronians "are zealous godly men, eminent for their suffering for Christ" By and by, says he, "they are a wild, ungoverned, desperate rabble, rendered mad by oppression." The sum of all is, revenge is a true Presbyterian virtue, and contradiction Mr. Rule's best way of reasoning.

Preface, paragraph 6. These are his words ; "I have treated the adversaries I deal with as brethren, desiring rather to exceed, than to come short in civility, and fair dealing with them," But at the same time he takes the liberty, almost in every page, to call those he deals with, "Of the seed of the serpent, Devils, habitual drunkards and swearers, traitors, that deserve to have their neck stretched, profane persons, constant sabbath-breakers, horrid liars and slanderers, men who beat their wives, and in their dealings are most injurious to men having no conscience, ministers who are opposers of Christ and his institution, who harden and encourage the people in their sins." As we may read in the pages above cited, and many others of Rule's exceeding civil book, which being written by the design of the whole general assembly, 'tis but natural and just to conclude, that this is the only way of *Scots Presbyterian civility and fair dealing*. Again in the same preface, he says, "I build not on hear say, or common-talk, which is the best foundation of many of the assertions of my adversaries." And in the same page, these are his immediate preceding words : "The truth of matters of fact asserted in this treatise, is not to be taken from me, but from them who are my informers, few of whom I pretend to any personal knowledge of : therefore not my veracity is pledged, but that of others : If they have deceived, or been deceived, I am not to answer for that." What can a man believe of a book that is usher'd in with such a doubting and contradictory preface ? If these were not Mr. Rule's own express sayings, nobody could well

well believe, that the whole faction could have singled out such a writer to vindicate them; but falsehood it seems has no feet, and liars who have so little wit and memory, must needs be often entangled in their own snares.

“Some of the Church of England have meddled far beyond their line in our affairs, though we be far from interposing in any of theirs: only upon occasion we take the Christian liberty that our predecessors have always done, of calling them superstitious, popish, and idolatrous in their worship, and in the doctrine, scandalous for Arianism, Arminianism, Socinianism, Popery, and that Turkish bow-string doctrine of Passive Obedience; and that in their government they are directly contrary to Christ’s institution, to the design of the reformation, and to the holy Covenant, being tyrannical, prelatical, yea, and archi-papal prelatical. What we are bound to by the Covenant, says he again, is not to reform them, but to concur with them, when lawfully called to advance the Reformation;” that is wholly to overturn their church and state, as we formerly did by our own glorious gospel methods of *fire and sword*, having a *very lawful call* from a godly party, who invited us to *fight the battles of the Lord against the mighty*, the King, “who opposed reformation work in the land: And now, says he, ‘tis far from our thoughts to go beyond that boundary, in being concerned in their affairs; we wish their reformation, but leave the managing of it to themselves: that is, till we find such a blessed occasion as *those worthies of the Lord, the reformers, did in 1648.*”

Page 23 He says, “That King James abdicated the government, and that the Parliament called it so.”—If he knows any thing of those affairs, he knows that the parliament of Scotland did not give it that name though that of England did: However, if he did abdicate, I would fain know, how this consists with Rule’s concluding just before, p. 22. “That his royal authority was taken away by the nation;” and with what he says, p. 100 “The nation laid him aside, and chused another.” That is the constant

doctrine of Scots Presbyterians (and they practice accordingly), "That the people can give and take away the royal authority, can lay aside and chuse Kings at their pleasure" Now, to use Mr. Rule's moderate phrase in that place, *some mens necks have been made to stretch for a less crime*, than to assert under an hereditary monarchy, that Kings are to be elected. And it is certain they are as little friends to their present Majesties, as to monarchy, who would found their authority upon such a tottering bottom; Nay, Mr. Rule, in the name of the other Presbyterians, tells plainly that they owe no allegiance to King William, but in so far as he supports Presbytery, and that it would overturn the very foundation of its authority to restore Episcopacy: "For, says he, it is declared against in the claim of right as a grievance, and therefore cannot be restored without overturning the foundation of our present civil settlement," and again, "The Convention hath vowed Episcopacy to be a grievance to the nation, and in the claim of right made it a fundamental article in the government, that it should be abolished." Now what is the meaning of all this, but that the present government of state must necessarily stand and fall with Presbytery? So that all their great-boasts of loyalty to the present King amounts to no more than this, no Presbytery, no King William.

Page 26. He says, "Most of the Episcopal Ministers who went out, were put out by their own consciences; for they deserted their charges without either sentence, threatening, or compulsion. And yet before that he owns, that the Presbyterians rabble did persecute, and drive them away. But that this is no more imputable to the Presbyterians than the drunkenness, swearings, whoredoms, and persecutions, that we charge many of the prelatists with, are to be looked on as the crimes of all the Episcopals." And farther he excludes that rabble, because as he there avers, "They were under the highest provocations imaginable to do what they did; yea, to have proceeded to farther severities." And he adds.

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out of the abundance of Presbyterian sense, that these things were done in an interregnum; which, by the bye, can never possibly fall out in an hereditary kingdom. And though he says we had then no Church-government, yet himself knows the contrary, and that Prelacy stood then established by many laws made in twenty seven Parliaments, freely and legally elected, in the most settled times, and that the Prince of Orange, who had then, at the desire of some of the nobility and gentry taken the kingdom under his protection, did, by his solemn proclamation, order all things in the Church and State to continue as the laws had fixed them, till the Convention of the State should meet. But, says honest Mr. Rule, "These enraged people were chafed in their minds, and having now *potentiam* though not *potesstatem*, therefore it was not to be wondered that they relieved themselves:" that is, by rabbling the legal orthodox Clergy. Moreover, he says expressly, "That in Galloway the incumbents were generally driven away;" But how all this is consistent with what he said before, *viz.* "That they deserted without either threatening or compulsion," I leave the infallible Assembly, who employed this author, to judge, and, if they can, to reconcile what he writes in the following citations.

Page 34. Speaking of the rabble Cameronians, he says, "That they came to Mr. Skinner minister of Delay, his house, and after they had eaten, they went away without doing any prejudice to any in the family." Again he owns expressly, "That those rabble reformers by force took away the money out of the poor's box, from Mr. Ruffel minister of Govan: but, says he, they did it with *all tenderness*." And if you will credit those sacrilegious robbers, Rule's informers, both Mr. Ruffel and his wife were drunk. But that our author may prove himself and his book to be all of one Presbyterian piece, he tells again "That the author of The Case of the afflicted Clergy, foully misrepresents the Cameronians, while he speaketh of their eating and drinking at the expense of them whom they rabbled: all the reports that

that we have of them, give account of their not laying their hands on the prey."

Page 145. "It is better that England and Scotland be two different nations, and that the institutions of Christ should be thwarted, that they may be made one — May not two nations trade together, and be governed by the same laws, and yet bear with one another as to church ways?" And may not also the West of Scotland, and the other parts of that kingdom, trade together, and be governed by the same laws, and yet the West not impose their kirk ways upon the rest of the kingdom? *Responde Gilberte!*

The Presbyterian government was settled by Christ, p. 151. Here he leaves it to the discretion of the reader, to judge whether this be a simple affirmation only; or an affirmation and oath conjoined; though the first may be his meaning, yet the latter sense there is no truth in them; and indeed the arguments by which their preachers would persuade the people to this are as ridiculous as the assertion itself; for their ordinary cant is, "Beloved, we read in the word, that the Apostles went up together! one did not go before the other; there was no precedence amongst them, beloved; and therefore it is clear, that there was no prelacy in those days: And again we read, that honest Paul (they never call him St. Paul, *because he never swore to the Solemn League and Covenant*) left his cloak at Troas; Why, Sirs, you see plainly from this text, that Paul had not a gown, but a cloak; it does not say, that he left his gown: Never a gown had that precious man to leave, beloved: and therefore you may be sure he was no prelate; for they, false lowns, have no cloaks but gowns." From these, and such like arguments, our author allows no Church but the Presbyterians to be of divine institution, and at one dash he unchurches all the Episcopal churches; "And yet, *says he*, page 154. Presbyterians deny not Papists to be lawful ministers."

Page 155. He rakes his wit and cunning to evade
and

and shift this notorious truth, " That instead of fourteen bishops, which were formerly in the church, the kirk had now set up sixty." But in this matter, all his quibbles and sophisms depend upon this supposition,, *that the Parliament was the Church*, (which is directly contrary to the fundamental principle of a spiritual power inherent to the kirk, altogether independent on the parliament, which has no power over Christ's office bearer ;) " for it was that parliament, in which there was not so much as one clergyman, that impower'd these sixty Presbyters to govern the Kirk, and restrained all the rest from that privilege : it was that parliament which took upon them to judge of the hability of these sixty, and of the inhability of other Presbyters to govern." Well then, according to his way of arguing here, 'tis the Parliament that, *pro Ecclesiæ Statu*, can impower or restrain Presbyters, notwithstanding of their universal and equal privilege to govern. Indeed this parliament was excessively kind to Mr. Rule, and he for once will be civil to them, and in contradiction to all the principles and practices of former Presbyterians, they shall pass for the whole omnipotent Kirk.

Page 156. " We are for moderation, maugre all the reproaches cast upon us." The moderation of any party is best known by their practices when in power ; Now, when the Presbyterians were last in power ; all the evidence of their moderation were, The reeking of fields and scaffolds with the blood of princes, prelates, nobles, gentry, and commons ; the cries and tears of widows and orphans ; the groans of men imprisoned, banished, excommunicated, sequestered ; some cathedral's razed, and others converted to garrisons and stables, and the lesser churches made dens for thieves, in the most literal sense ;" And now that they are in power again, all the evidences of their moderation, are " rabbling, robbing, beating, wounding, imprisoning, and banishing of bishops, curates, wives, and children : the stigmatizing and slandering innocent and good men : invading the just rights of the King, and of his best subjects ; rendering whole countries destitute of any ministry ;
flying

flying at every turn in the face of civil authority; becoming false accusers and informers, and at the same time sitting as judges of men in office, and the next day intruding into their places:" This is *purg. ing work*, as they call it; *kirk moderation* with a witness: and to use Mr. Rule's own words, it is even as essential to Presbyterians as rationality itself, which they pretend to be great masters of, though *their scribblers be now and then delirious*.

Page 157. Speaking of the protestation made by some Presbyters, against the King and acts of Parliament, to assist and deliver him, when perfidiously imprisoned by the English rebels, he says, "It was no gross nor scandalous crime, but only a speculative opinion in a contraversed point." This shews what is the opinion of Mr. Rule, and of the party that employed him: and how it consists with his telling the world so often in his two last books, "That Presbyterians do not take upon them to meddle in matters of state, nor to controul the civil governors," I leave him to shew us in the next vindication. In the same page, Mr. Rule vindicating the proceedings of the General Assembly in this matter, says, "That the fatal division about protestation and remonstrance, was, *through the mercy of God*, not so much as mentioned among them;" and yet in the very next lines, he says, "That it was moved that the old sentence against the remonstrators should be revoked; and the revoking of their sentence was confirmed by this meeting.——That Mr. Pitcarne, one of the reverend brethren, was dissatisfied with the determination of the meeting in that affair, and was a little hot about it, and spoke of entering a protestation against it." Would any people but Scotch Presbyterians have employed such a scribbler, as dares thus profane the mercies of God, to justify his own foolish and palpable contradictions?

Page 160. He grants, that to make up their meeting, "some Presbyteries sent more than was customary or allowable;" and yet it was a regular, lawful
General

General Assembly ; “ and that they had none at all sent from other parts ; ” which parts were more than one half of the nation : And was not this a pretty general indeed, that included only the least part of the particulars * ? This is true Presbyterian logic, and the author of it deserves well to be head of a college. In the same page he denies confidently, that Presbyterians were wont to appoint their fasts on the Lord’s day ; whereas he might have, with, at least, as great show of truth, denied, that ever they fasted on any day : But his two reasons for the General Assembly’s appointing this fast on the Lord’s day, will render the whole matter as plain as a pike-staff, *imo*, say he, it was the harvest time, and to fast then on a week-day would have been a high inconvenience.” Well we godly Presbyterians, that are the children of the Lord, may make bold with this day, rather than seem by religious exercises, to incommode the people in their worldly interest. “ 2do. Religious joy and religious sorrow do very well agree.” And even so fasting and feasting at the same time may be very religiously and well observed by the godly.

They that write contradictions must needs speak some truths, and Mr. Rule stumbles upon one that’s well known, page 161. where he says, “ We confess that planting-book went more slowly on than purging-work.”

Well, St. Paul was a divine, and he was all for *planting* and *healing*. Dr. Rule calls himself a physician, and he is all for *purging* and *lancing*. The Presbyterians are always for *purging work*. Now they are for purging the *kirk* ; next, have at the *King’s Council* and *household* : there must be some *purging work* there too. Again, there are many *malignant members*, which, like so many ill humours, corrupt the body of the parliament, therefore that must be also purged ; than the filthiness of the army (by which reformation work must be carried on), that must be likewise purged ; and then, that all the
streams

* Just like the Roman catholick church, an universal particular,

streams may be pure Presbyterians, the fountains must be cleansed, the universities must be purged from the corruption of all ill affected and suspected persons; and, in a word, to make a thorough reformation in the land, the whole nation must be soundly drenched, and purging-work must go in the laud after the old Presbyterian manner, so long as there remains either guts or brains in it. My Lord C——d, who is deservedly honoured by all the party, his goodly parks and orchards are well planted already: and why then should the General Assembly be any further concerned about *planting-work*? *purging-work* is their great business.

There is another evident truth, that Mr. Rule happens to deviate into, page 188. *viz.* "The worst of the prelatists would be readiest to profess repentance, for conforming to Episcopacy, which they, who acted from a principle, could not do." In this I heartily agree with him, and am sufficiently satisfied, that that Episcopal renegade, who professed such a repentance before their Assembly, neither acted from any principle, nor can be supposed to have any conscience; and we bless God, that all the Presbyterian interest, art, and industry, now that they have power, could not prevail with any but this one man, to prostitute his conscience to his interest, in such a base and scandalous compliance.

I shall end my reflections on this author's sayings, with some short remarks upon the witnesses which he alledges to attest his assertion; and *first*. in general, I say of them in his own words, page 88. "That they are the sworn enemies of the Episcopal church, and in a combination, not only to defame them," but to root them out, and cut them off from the face of the earth; and we have from the pamphlet now under consideration, a taste of the veracity of the men with whom we have to do. If his witnesses make no more conscience of speaking truth than he himself doth, then few thinking men will be moved with what they say.

Secondly, Of the witnesses named by the authors of our books, he says, "They are mostly *teste me ipso*, the

the complaisant is the witness, which is not fair."— Now all Rule's evidences are by his exception to be rejected: for he himself, and all others that know them, are fully satisfied that those very Cameronians, whom he names as the evidences to disguise and lessen the attested matters of fact of our late persecution, were themselves the principal actors of that horrid tragedy. Since then it is not fair to admit parties to be witnesses, why should these Cameronians be received as such in this affair? Again he saith, "That ministers witnessing for one another, derogateth much from the credibility of their testimonies;" but what say you to Cameronian Presbyterians witnessing for one another? Why, this derogates nothing from the credibility of their testimonies:" for they are not ministers, that is one evident reason; and, moreover, they are all men of strict conscience, a godly generation, and very faithful to their Solemn League, the holy Scotch Covenant. Upon these considerations, Mr Rule, defender of the new-gospel faith, would have the world receive the testimony of that Cameronian rattle, as infallible proofs of what he asserts in his second vindication of the Presbyterian kirk. And yet, *Preface* page 6 he says of them, "That he will not pledge his veracity for theirs; that he pretends to no personal knowledge of but a few of them: and that if they deceive, or have been deceived, not he, but they are to blame for it."

After all this, if neither bishops nor other ministers, neither laicks, lords, nor gentry, either of the Scotch or English nation, must be allowed to have any credit, when they are brought by our authors to attest known truths, and matters of fact, whereof they were eye-witnesses; then, I beseech you, why should men receive that high character and testimony which Mr. Rule gives of himself, when he says, "He did not only practise medicine, but likewise took the degree of doctor in it, yet never giving over the work of preaching frequently?" This is a terrible man indeed, who, it seems, can kill both soul and body; he is far stricter to the covenanted work than his brethren the Presbyterians in England; for they can,

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upon

upon occasion, for interest, and other such holy purposes, unite and join with Independents; whereas he, like a man of unmoveable conscience, "withstood the temptation of having an independent congregation at Aberdeen, when great offers of that charge were made to them there; and in Northumberland he suffered no small loss, because he would not fall in with that independent way again." If you believe himself, "he has no want of Latin, and that he speaks false Latin, is false; he is ready (as he hath done) to give proof to the contrary, and to compete with all such as pretend to it;" but when and where we must not know till Elias come; nay, besides, all this, "he hath an excellent hand at Latin prayers, which he can make longer or shorter, as the occasion requireth, but never so short as some alledge; neither doth he use to pray very long in public, even in English;" and that is more indeed than any other of his fraternity can alledge for themselves. Long prayers serve the party for many great ends: in them they sound the alarms to rebellion, commend themselves highly, defame the King, rail against and revile malignants, raise and inflame the mob, vent false news and stories, and many other Hocus tricks, their long extemporary prayers serve for. Moreover, Mr. Rule, to shew his parts longs for an adversary like himself "I wish, says he, a scholast would make it appear, by a solid refutation, what ignorance I have discovered in my writings; I am ready to defend it with all the probability the subject matter is capable of; but my mistake; if I be in any, must not pass for proofs of my ignorance." If any Momus will make his censure on the Presbyterian government, it is like Mr. Rule, the great Atlas of the cause, or some other for him, will give him a farther answer; just such another as this exceeding civil and fair vindication. And, then to conclude his own character, he assures us "That he exceeds all other Presbyterians, both in his tenderness to the Episcopal party, and in his argumentative way, rather than bitterness;" of all which the new gospel modesty and meekness, the candour, ingenuity, and argu-
tation,

tation, that appears every where in his late books, is a sufficient evidence. Now, for a man to say all this of himself because nobody else will, this sure is *Tesse me ipso* with a witness, unless it should be allowed; that Gilbert may witness for Rule, and Rule again for Gilbert; that the Doctor may witness for the Principal, and the honest Principal again, by way of requital, does the like kindness to his beloved Doctor. This is the Presbyterian way of proving things by witnesses.

The other matters narrated in that letter, and in the book to which it is annexed, are only such as will at first view, appear designed on purpose to disguise and smother evident truths, to extol and magnify themselves and their party, as very innocent, godly, and candid men; and reproach and condemn all others as perjured liars and slanderers: and to all which, as they neither need nor deserve any particular answer, so I hope nobody shall ever vouchsafe to them the honour of it; and if they do, I wish it may have the good effect of opening some mens eyes.

CHAP. V.

BUT there is no book so much admired by the whole party as Samuel Rutherford's letters; there one may see the genuine stile of these new gospellers, the whole book is uniform, all of a piece, and speaks out in their own dialect, the spirit of Scots Presbyterians; therefore I shall here set down some passages of it.

Epist. 1. To Mr. Robert Cunningham, he says, "Let us be faithful to him that can ride through hell and death upon a windle straw, and his horse never stumble."

Epist. 2. To his Parishioners. "Christ sought his black wife through pain, fire, shame, and the grave and swimed the salt sea for her: and she then consented and said, even so I take him."

Ibid. "Every man hath conversion and the new birth, but it is not leel [*honestly*] come by: they had

never a sick night for sin : when they go to take out their faith, they take out a fair naething, or, as we use to speak, a bleasum (*a sham*).

Epist. 3. To the Professors of Christ in Ireland. " It will be ask'd at every one of us, on what terms we here brook Christ : for we have fitten long mail (*rent*) free. We found Christ without a wet foot, and he and his gospel came upon small charges to our doors; but now we must wet our feet to seek him."—*Ibid.* " Christ will not bring before sun and moon all the infirmities of his wife. It is the modesty of marriage, anger, or husband-wrath, that our sweet Lord Jesus will not come with chiding in the streets, to let all the world hear what is betwixt him and us."—*Ibid.* O that I had my fill of his love ! But I know ill manners make an uncouth and strange bridegroom."

Epist. 4. To my Lord Kenmure. " Madam, why, should I smother Christ's honesty ? He look'd fram'd (*strange*) and uncouth-like upon me when I came first here ; but I believe himself better than his looks, I shall not again quarrel with Christ for a gloom (*frown*). Now he hath taken the mask off his face, and faith, kifs thy fill."—*Ibid.* " 'Tis little to talk of Christ by the book and tongue : but to come nigh Christ, and haufs (*hug*) him, and embrace him, is another thing."

Epist. 11. To the Viscount of Kenmure. " I despair'd that ever I should win (*get*) to the end of Christ's love, there are so many plies in it. I wonder what he meant to put such a slave at the board-head, at his own elbow, Ah ! that I should lay my black mouth to such a fair, fair, fair face as Christ's ! he got neither bod nor hire of me ; it cost me nothing."

Epist. 12. To my Lady Kenmure. " If they were buying and selling, and blocking for as good again betwixt Christ and us, then free grace might go play itself, and a Saviour might sing dumb, and Christ go and sleep."

Epist. 14. To John Gordon of Gordinness, " Many a sweet, sweet, soft kifs, many a pertum'd and well smell'd kifs, and embracement have I receiv'd of my royal

royal master.—*Ibid.* And now, whoever they be that have return'd to their old vomit (*Prelacy*) since my departure, I bind upon their back, in my master's name and authority, the long, lasting, weighty vengeance, and curse of God; in the Lord's name I give them a doom of black and unmix'd pure wrath, which my master shall ratify, except they timeously repent and turn to the Lord."

Epist. 15. To my Lord Boyd. "Christ delighteth to take up fallen bairns, and to mend broken bones; he is content that he lay broken arms and legs on his knee, that he may spelk them."—*Ibid.* I think shame of the board head, and the first mess [*dish*], and the royal King's dining hall, and that my black hand should come on such a ruler's table.—*Ibid.* I know he hath other things to do than to play with me, and trindle an apple with me."

Epist. 17. To my Lord Loudon. "You come out to the streets with Christ on your forehead, when many are asham'd of him, and hide him under your cloaks, as if he were a stolen Christ."

Epist. 19. To Mr. Hugh MacKell. "O how many black counts (*accounts*) have Christ and I rounded over together? O how fat a portion hath he given to an hungry soul? I had rather have Christ's four-hours, than have dinner and supper both in one from any other."

Epist. 20. To my Lady Boyd. "I see now a sufferer for Christ will be holden at the door, as well as another poor sinner, and will be fain to eat with the bairns, and to take the by board, and glad so."

Epist. 21. To Mr. David Dickson. "I cannot get a house in Aberdeen, wherein to leave drinkfiller in my master's name, save one only: there is no sale for Christ in the north; he is like to lie long on my hand, ere any accept of him."

Epist. 27. To Mr. Mat Mowat. "If I had vessels I might fill them; but my old riven (*rent*), holly, and running out dish, ever when I am at the well, but little away can bring. Alas, I have skail'd (*spilt*) more of God's grace than I have brought with me.—*Ibid.* I had not so much free gear

(*goods*) when I came to Christ's camp as to buy a sword; I wonder that Christ should not laugh at such a soldier."

Epist 27. To Earlston Younger. "I have seen the devil, as it were, dead and buried, and yet rise again, and be a worse devil than ever he was, therefore, brother, beware of a green young devil, that hath never been buried; the devil in his flower is much to be fear'd; better yolk (*engage*) with an old grey hair'd, withered, dry devil, &c — *Ibid* The saints in heaven are nothing but Christ's forlorn, beggarly dyvours (*bankrupt debtors*), a pack of redeem'd sinners. All Christ's good bairns go to heaven with a broken brow, and a crooked leg — *Ibid*. It is a hard matter for a poor hungry man to win (*earn*) his meat upon hidden Christ; for then the key of his pantry-door is seeking, and cannot be had; but hunger must break through iron locks.—I bemoan not them that can make a din (*noise*), and all the fields ado, for a lost Saviour; yet must let him hear it, to say so, on both sides of his head; when he hideth himself it standeth you hard to want Christ; and therefore that which idle on waiting cannot do, misnurtur'd (*ill manner'd*) crying and knocking will do. Christ will not dance to your dast spring (*foolish song*)—*Ibid*. At our first conversion the Lord putteth the meat in young bairns mouths with his own hand. We love always to have the pap put in our mouth.—*Ibid*. If my creditor Christ would take from me what he hath lent, I would not long keep the causey. I think it manhood to play the coward, and jouke (*skull*) in the leeside of Christ: and thus I am saved.—*Ibid*. I complain when Christ cometh, he cometh always to fetch fire; he is even in haste, he may not tarry, and poor I, (a beggarly dyvour) get but a standing visit, and a standing kiss, and but *How dost thou, in the by-going?*"

Epist 28. To Alexander Gordon of Kincraig. "O If I could be a bridge over a water, for my Lord Jesus to walk upon, and keep his feet dry He can make a fair hest out of a black devil.—*Ibid*. If God

were

were dead and Christ buried and rotten among worms, indeed then we might look like dead folks."

Epist. 34. To Earlston. "I would give him my bond under my faith [*give him credit*] to frist [*trust*] heaven a hundred years longer, so being he would lay his holy face to my sometimes wet cheeks."

Epist. 37. To Marion Mac Naught. "Christ, who is your head, hath win through his life, howbeit not with a whole skin. Sometimes King Jesus sendeth me out a standing drink, and whispereth a word thro' the wall, and I am well content of kindness at the second hand: his body is ever welcome; but at other times he will be messenger himself, and I get the cup of salvation out of his hand, he drinking to me, and we cannot rest till we be in each other's arms."

Epist. 41. To my Lady Culrofs. "O! to be snat-tering and swimming over head and ears in Christ's love: Blessed be my rich Lord Jesus, who sendeth not away beggars from his house with a toom (*empty*) dish."

Epist. 45. To John Kennedy. "It doth a soul good to get a cuff (*a box*) with the lovely, sweet, and soft hand of Jesus; what power and strength is in his love? I am persuaded it can climb up a steep hill and bell upon its back. Shame may confound and fear me, once to hold up my black mouth to receive one of Christ's undeserved kisses."

Epist. 50. To James Bantie. "The best regenerate have three defilements, and, if I may speak so, their draff pock (*sack-full*) of sins that will clog them behind all their days. If my Lord had not given me his love, I would have fallen through the causey (*streets*) of Aberdeen ere now: but for you that hunger, ye shall be filled ere you go, there is as much in our Lord's pantry as will satisfy all his bairns; and as much wine in his cellar as will quench all their thirst; I shall tell you what ye shall do, treat him well, give him the arm'd chair and the board head (*table head*), and make him welcome to the mean portion you have,"

Epist.

Epist. 51. To John Stuart. "That miscarried journey is with child to you of mercy and consolation, and shall bring forth a fair birth and the Lord shall be midwife to the birth, If our Lord ride upon a straw, his horse shall neither stumble nor fall."

Epist. 53. To John Stuart. "O! If my Lord would make dung of me to fatten and make fertile his own corn ridges in mount Zion—*Ibid.* God be pleas'd to take home to his house my harlot-mother. —O! if her husband would be so kind as to go and fetch her out of the brothel house, and chase her lovers to the hills; but there will be sad days ere it come to that."

Epist. 54. To my Lady Busby. "Wo is me that bits of living clay dare come out to rush hard-heads with him, and that my unkind mother, this harlot Kirk, hath given her sweet half marrow (*husband*) such a meeting."

Epist. 56. To Mr. Thomas Carvan. "I confidently believe, that there is a bed made for Christ and me, and that we shall take our fill of love in it."

Epist. 57. "My Riven (*rent*) dish, and running out vessel, can hold little of Christ Jesus.—*Ibid.* 'Tis Christ's wisdom that his bairns go wet-shod and cold-footed to heaven."

Epist. 62. To the Earl of Cassils. "Many now would go to heaven the land way (for they love not to be sea-sick), riding up to Christ upon foot-mantles, and rattling coaches, and rubbing their velvet with the princes of the land in the highest seats. If this be the narrow way, I quit all skill to the way of salvation."

Epist. 89. To John Kennedy. "O! that the courts fenc'd in the name of the bastard prelate (their god-fathers, the pope's bailiffs, sheriffs) were cried down! —If this had not been, I would have shinked (*hartered*) over my part of paradise for a breakfast of dead moth eaten earth."

Epist. 92. To Mr. David Dickson. "I have been these two sabbaths, or three, in private, taking instruments in the name of God, That my Lord Jesus and

and I have kissed each other in Aberdeen. Who can blame Christ to take me on behind him, (If I may say so), on his white horse through a water? Will not his father take his little dated Davie (*fondled darling*) in his arms, and carry him over a ditch or mire? My short legs could not step over this laire (or sinking mire); therefore, &c.

Epist. 107. To Robert Gordon of Knockbren "I love to be kissed and sit on Christ's knee; but I cannot set my feet to the ground, for afflictions bring the cramp upon my faith."

Epist. 117. To Bethia Aird. "At my first entry hither Christ and I agreed not well upon it:—now he is content to kiss my black mouth, to put his hand in mine, and to feed me with as many consolations as would feed ten hungry souls: yet I dare not say he is a waster of comfort."

Epist. 120. To Robert Gordon of Knockbren "Christ seemeth to leave heaven (to say so) and his court, and to come down to laugh and play and sport with a dast bairn (*foolish child*). I deny nothing that the Mediator will challenge me of; but I turn it all back upon himself; let him look his own old accounts (*accounts*) if he be angry, for he will get no more of me."

Epist. 122. To Earlston There is a mystery of love in Christ that I never saw O that he would lay by the lap of the covering that is over it, and let my greening (*longing*) soul see it: I would break the door and be in upon him, to get my own womb full of love."

Epist. 147. "Christ shuffled up and down in his hands the great body of Heaven and earth, and Kirk and Commonwealth are in his hand, like a stock of cards, and he dealeth the play to the mourners in Zion. When Christ hath slept out his sleep, and his own are tired, he will arise as a strong man after wine, &c. If Christ bud and grow green, and bloom and bear seed again in Scotland, and his Father send him two summers again in one year, and ble's his crop, O what cause have we to rejoice! &c."

Epist.

Epist. 138. "I see Christ will not prig (*higgle*) with me, nor stand upon stepping stones, but cometh in at the broad side without ceremonies, or making of it nice."

Epist. 140. "If your lordship and others shall go on to drive to the lowest ground and bottom of the knavery, and perfidious treachery to Christ, of the cursed and wretched prelates, the Antichrist's first born, and the first fruit of his foul womb, and shall deal with our Sovereign, then your righteousness shall break through the clouds, &c."

Epist. 142. "O for a long play-day with Christ"

Epist. 145. "Were it not that I am doated (*pamper'd*) now and then with pieces of Christ's sweet comfits, I fear I should have made an ill browst (*brewing*) of this honourable cross"

"I will verily give my Lord Jesus a free discharge of all that I, like a fool, laid to his charge, and beg him pardon to the mends (*over and above*)"

"I tremble at the remembrance of a new outcast betwixt him and me: but I find Christ dare not be long unkind."

"Nothing hath given my faith a greater back set till it cracked again, than my closed mouth."

"The Lord hath done it: I will not go to law with Christ, for I would gain nothing of that. The devil is but God's master-fencer, to teach us to handle our arms."

"The devil cannot get it denied but we suffer for the apple of Christ's eye, his royal prerogative as King and lawgiver: Let us not fear, he will have his gospel once again roused (*exposed to sale*) in Scotland, and the matter go to voices, to see who will say, Let Christ be crowned King in Scotland? It is true Antichrist stirreth his tale: But I love a rumbling and raging devil in the Kirk, rather than a subtil or sleeping devil. Christ never got a bride without stroke or sword."

"O hell

"O hell were a good cheap price to buy him at!"

"A kiss of Christ blown over his shoulder, the parings and crumbs of glory under his table in heaven, a shower like a thin May mist of his love, would make me green, tappy and joyful."

"Go on, as ye have worthily begun, in purging of the Lord's house in this land, and plucking down the sticks of Antichrist's filthy nest, this wretched prelacy, and that black kingdom, whole wicked aims have ever been, and still are, to make this fat world the only compass they would have of faith and religion to sail by, and to mount up the man of sin, their godfather, the Pope of Rome, upon the highest stair of Christ's throne, and to make a velvet church, &c. —*Ibid.* These men mind nothing else but that by bringing in the Pope's foul tail first upon us, their wretched and beggarly ceremonies they may thrust in after them Antichrist's legs, thighs, and his belly, head and shoulders: and then cry down Christ and the Gospel, and put up the merchandize and wares of the great whore.—*Ibid.* Christ shall never be content with this land, neither shall his hot fiery indignation be turned away, so long as the prelate (the man that lay in Antichrist's foul womb, and the Antichrist's lord bailiff) shall sit lord carver in the Lord Jesus's courts. The prelate is both the egg and the nest to cleck and bring forth popery; plead therefore for the pulling down of the nest, and crushing of the egg."

All that is meant here by Christ, is Presbyterian government.

I shall conclude this section with some of their most remarkable principles and opinions concerning civil government.

The Presbyterians of late have talked much of their loyalty; but if they have any, it must be in contradiction to their principles. For proof of this I shall not trouble you with citations from private men, but appeal

appeal to their Covenants and Solemn League, to their constant doctrine, as well as to practice of resistance: and some few instances I must not omit, taken from their acts of the General Assemblies, and those books which have the general approbation of the party, in which they express themselves thus: " Unless men blot out of their heart the love of religion, the cause of God, and cast off all care of their country, laws, and liberties, &c. they must now or never appear active, (against the King), each one stretching himself to, yea and beyond their power: it is not time to dally, or go about the business by halves: not to be almost, but altogether zealous. Cursed is he that doth the work of the Lord negligently."

Solemn and seasonable warning to all ranks. Feb. 12. 1645. Sess. 18.

In another *seasonable and necessary warning*, dated July 27. 1649. Sess 27. they say, " But if his Majesty, or any having or pretending power and commission from him, shall invade this kingdom, upon of establishing him in the exercise of his royal power, as it will be a high provocation against God to be accessory or assisting thereto, so it will be a necessary duty to resist and oppose the same."

The author of the *Hind let loose*, page 86. reflecting on these passages, says, " These fathers could well distinguish betwixt authority and the person: and were not so loyal as now their degenerate children are ambitious to shew themselves, stupidly stooping to the shadow thereof, and yet will be call'd, The only asserters of Presbyterian principles."

" The Presbytery hath the power of making peace and war, and the Parliament ought not to enter into any war without them; more than Joshua did without the consent of Eleazar."

" Any union or engagement of the nation, to defend the King's person, honour, or prerogative, is unlawful, unless allowed by the Presbytery."

" The Presbytery alone knows, and it only can determine, what the cause of God is; the King and
Parliament.

Parliament, are not to be complied with, but in subordination to the Covenant."

"The Presbytery can counter-act the acts of the states of Parliament, and discharges the subjects from obeying such acts as are imposed without the consent of the Presbytery."

Act General Assembly, Aug. 3. 1648.

Act and declaration against the Act of Parliament, July 13. 1648.

Act General Assembly, Aug. 13. 1650.

"Though our Saviour told his disciples. That his kingdom was not of this world, and that therefore they ought not to fight for him; yet that doctrine does not now oblige Covenanted Christians, for they may fight without, yea and against, the consent of the supreme magistrate, for the cause of God; and a probable capacity to effectuate their designs, is the call of God to do it."

Jus Populi, Preface to the reader. Naphtali, page 7, 8, 16. 159.

"Not only is it necessary to resist the King by force, in defence of the Solemn League and Covenant, but also to resist King and Parliament, when they pervert the right ways of the Lord, and hinder the works of Reformation. The crying sins of the land, which we should confess with sorrow before the Lord, are, That the graceless prelates and curates are not hung up before the sun: and that men should be so godless, as to assist the King in his distress, before he had satisfied the Kirk by public penance, for opposing the work of God in the Covenant."

Jus Populi, through.

Act General Assembly, Aug. 13. 1650.

Acknowledgement of sins, and engagement to duties, appointed and published, 1648.

And again renewed at Lesmarhago, March 3. 1588. with accommodation to the present times.

SECT. III.—CHAP. I.

Containing notes of the Presbyterian Sermons, chiefly taken in writing from their mouths.

FIRST I shall begin with one I heard from Zetland, who preaching on David and Goliath, he told the hearers, "Sirs, this David was but a little manekin, like my beadle Davie Geddes there: but Goliath was a mickle strong fellow, like the laird of Quandal there; this David gets a scrippie and a baggie, that is a sling and a stone in it; he flings a stone into Goliath's face; down falls Goliath and David above him; after that David was made a King; he that was keeping sheep before; in truth he came very well too, Sirs: well said, Davie! See what comes of it, Sirs. After that he commits adultery with Uriah. Nay, (*said the beadle Davie Geddes*), it was but with Uriah's wife, Sir. In faith thou art right, it was Uriah's wife indeed, man, *said Mr. John.*"

One Ker, at his entering into a church in Teviotdale, told the people the relation that was to be between him and them in these following words.

"Sirs, I am coming home to be your shepherd, and you must be my sheep, and the Bible will be my tar bottle, for I will mark you with it. And laying his hand on the clerk, or precentor's, head, he saith, Andrew, you shall be my dog. The sorrow a bit of your dog will I be, *said Andrew.* O Andrew, I speak mystically, *said the preacher.* Yea, but you speak mischievously, *said Andrew.*"

Mr. William Guthrie, preaching on Peter's confidence, said, "Peter, Sirs, was as stalliard a fellow as ever had cold iron at his arse, and yet a hussie with a rock [*distaff*] feared him."

Another

Another preaching against drunkenness, told the hearers, there were four sorts of drunkenness. "1. To be drunk like a sow, tumbling in the mire, like many of this parish. 2. There is to be drunk like a dog. The dog fills the stomach of him, and spues all out again; and thou, John Jamison, wast this way drunk the other day. 3. There is to be drunk like a goose. Of all drunkenness, Sirs, beware of the drunkenness of the goose, for it never rests, but constantly dips the gob (*beak*) of it in the water; You are all drunk this way, Sirs, I need name none of you. 4. There is to be drunk like a sheep. The sheep seldom or never drinks, but sometimes wets the mouth of it in the water, and rises up as well as ever; and I myself used to be drunk thus, Sirs. But now, I see, said he, two gentlemen in the kirk; and, gentlemen, you are both strangers to me; but I must vindicate myself at your hands. I have here the cursedest parish that ever God put breath in; for all my preaching against drunkenness, they will go into a change-house after sermon, and the first thing they'll get is a mickle cap full of hot ale, and they will say, I wish we had the minister in the midst of it; Now, gentlemen, judge ye how I am rewarded for my good preaching." After sermon, the clerk gives him up the name of a fornicatrix, whose name was Ann Cantly. "Here is (saith he) one upon the stool of repentance, they call her Cantly; she saith herself she is an honest woman, but I trow scantly."

Mr. John Livingstone in Ancrum, once giving the Sacrament of the Lord's Supper, said to his hearers, "Now, Sirs, you may take Christ piping hot;" and finding a woman longsome in taking the bread out of his hand, (he says) "Woman, if you will not take Christ, take the mickle devil then."

One John Simple, a very zealous preacher among them, us'd to personate and act sermons in the old monkish stile. At a certain time he preached upon that debate, Whether a man be justified by faith or by works, and acted it after this manner: "Sirs, this is a very great debate; but who is that looking in at that door, with his red cap? Follow your look,

Sir: it is very ill manners to be looking in: But what's your name? Robert Bellarmine. Bellarmine, saith he, whether is a man justified by faith, or by works? He is justified by works. Stand thou there, man. But what is he, that honest like man standing in the floor with a long beard, and Geneva cowl (hood)? A very honest like man, Draw near? what's your name, Sir? My name is John Calvin, Calvin, honest Calvin, whether is a man justified by faith or by works? He is justified by faith. Very well John, thy leg to my leg, and we shall hough (trip) down Bellarmine even now."

Another time preaching on the day of Judgment, he told them, "Sirs, this will be a terrible day; we'll all be there, and in the throng I John Simple will be, and all of you will stand at my back, Christ will look to me, and he will say who is that standing there? I'll say again, yea even as he ken'd not (knew not) Lord. He'll say, I know thou's honest John Simple: draw near John. Now John, what good service have you done to me on earth? I have brought higher a company of blue bonnets for you, Lord. Blue bonnets, John! What is become of the brave hats, the silks and the sattins, John? I'll tell I know not, Lord, they went a gait (*a road*) of their own. Well, honest John, thou and thy blue bonnets are welcome to me; come to my right-hand, and let the devil take the hats, the silks, and the sattins."

This John was ordinarily called Fitch cape and Claw-poll, because, in the time of preaching or praying, he used to claw his head, and rub his callet. At a certain time he was called to preach in a neighbouring church, and his preface was in these words:

"Sirs, I know what you will be saying among yourselves the day, ye will say, here is Fitch cape come to preach to us the day, but as the Lord lives, I had a great deal a-do ere I could come to you; for, by the way, I met the Devil: He said to me, what now Fitch-cape, whether are you going? I am going, said I, to preach to the People of God? people of God! said the foul (naughty) thief, they are my people.
They

They are not your's, thou foul thief, said I. They are mine Claw-poll, said he again to me. So the foul thief and I tugg'd, rugg'd and riv'd (*pulled and hauled*) at one another; and at last I got you out of his clooks (*clutches*). Now here is the good that Fitch-cape hath done to you; now that ye may be kept out of his grips, let us pray."

Another lecturing on the first of Job, said, "Sirs, I will tell you this story very plainly."

"The Devil comes to God one day: God said, what now Deel, thou foul thief, whether art thou going? I am going up and down now, Lord. You have put me away from you now, I must even do for myself now. Well, well, Deel, says God, all the world kens that it is your fault; But do not you know that I have an honest servant they call Job? Is not he an honest man, Deel? Sorrow to his thank, says the Deel, you make his cup stand full even, you make his pot play well; but give him a cuff (*sound bang*), I'll hazard he'll be as ill as I am call'd. Go Deel, says God, I'll yoke his honesty with you: Fell (*kill*) his cows, worry his sheep, do all the mischief ye can, but, for the very soul of you, touch not a hair of his tail."

Mr. Robert Blair that famous Presbyterian preacher at St. Andrews, was very much thought of for his familiar way of preaching. He preached often against the observation of Christmas; and said once in a Scotch jingle; You will say, Sirs, good old Yool-Day (*Christmas*); I'll tell you, good old Fool day; you will say it is a brave Holiday; I tell you it is a brave Belly day: You will say, these are bonny (*gay*) Formalities; but I tell you, they are bonny fatalities."

Another inveighing against the vanity and gaudiness of women, spake thus: "Behold the vanity of women. look to them: you'll see first a satin petticoat; lift that, there is a tabby petticoat; lift that, there is a flannel petticoat; lift that, there is a Holland smoke; lift that, and there you will see what they ought not to be proud of, that is no very cleanly spectacle. Eve, said he, was not so vain, she sought no covering but fig-leaves."

Mr. Simple (whom I named before) told, "That Samson was the greatest fool that ever was born; for he revealed his secrets to a dast hussy (*foolish wench*). Samson! you may well call him fool Thomson; for all the John Thomson's men (*henpeckt men*) that ever was, he was the foollest."

I have a sermon of theirs, written from the preacher's mouth by one of their own zealots, whereof this is passage: "Jacob began to wrestle with God, an able hand forsooth! Ah, Sirs, but he had a good second, that was Faith: Faith and God gave two or three rousles together; at last God dings (*beats*) down Faith on its bottom: Faith gets up to his heels, and says, well, God, is this your promise to me? I trow, I have a ticket in my pocket here: Faith brings out the ticket, and stops it in God's hand, and said, Now God! Is not this your own write? deny your own hand write if you dare? Are these the promises you gave me? Look how you guide me when I come to you. God reads the ticket, and said, Well, well, Faith! I remember I gave you such a promise; good sooth Faith, if you had been another, thou should have got all the bones in thy skin broken."

Mr. John Welch, a man of great esteem among their vulgar, once preaching on these words of Joshua, *As for me and my house we will serve the Lord*, &c. had this preface.

"You think Sirs, that I am come here to preach the old jog-trot, faith and repentance to you, not I, indeed: What think you then I am come to preach? I came to preach a broken covenant. Who brake it? even the Devil's lairds, his bishops, and his curates; and the De'il, De'il, will get them all at last. I know some of you are come out of curiosity to hear what the Whigs will say. Who is a Whig, Sirs? One that will not swear, nor curse, nor ban: there is a whig for you: But you are welcome: Sirs, that come out of curiosity: you may get good ere ye go back again. I'll give you an instance of it: There was Zaccheus, a man of a low stature, that is, a little droichy (*dwarf*) body, and a publican, that

that is, he was one of the excilemen: he went out of curiosity to see Christ, and, because he was little, he went up a tree: Do you think, Sirs, he went to harry a pyot's nest (*risle a magpie's nest*)? No, he went to see Christ, Christ looks up, and says, Zaccheus, thou art always proving pratticks, thou'rt no bairn now; go home, go home, and make ready my dinner, I'll be with you this day at noon. After that Sirs, this little Zaccheus began to say his prayers, evening and morning, as honest Joshua did in my text: *As for me and my house, &c.* as if he had said, go you to the devil, and you will, and I and my house will say our prayers, Sirs, as Zaccheus and the rest of the Apostles did."

Another time preaching in East Lothian, he told them the great danger of hearing the curates, in these words:

"Sirs, if you ever hear these rogues, you will cry out at the day of judgment, O Arthur-seat, fall upon us! O Pentland Hills, fall upon us! The grafs and the corn that you see growing there will be a witness against you; yea, and that cow's horns passing by, will be a witness against you."

Another preaching about God sending Jonah to Nineveh, acted it thus: "Did you ever hear tell of "a good God, and a cappet (*pettish*) prophet, Sirs? The good God said, Jonah, now billy Jonah, wilt thou go to Nineveh, for auld lang syne (*old kindness*)? The de'il be on my feet, then said Jonah. O Jonah, said the good God, be not ill natured, they are my people. What care I for you or your people either, said the cappet prophet; wherefore should I go to be made a liar in my face? I know thou wilt have mercy on that people. Alas, alas, we bide (*want*) not the tenth part of that bidding; yet when we come to you, I fear we'll find you like Ephraim, a cake unturned, that is, 'tis stane hard on one side, and skitter-raw on the other."

Another preaching in the west, near a mountain called Tintock, cried out in a loud voice thus: "What think you, Sirs, would the curates do with Christ if they had him? They would e'en take him
up

up to Tintock-top, cut off his head, and hurl his head down the hill, and laugh at it."

Another in the south of Teviotdale, in his sermon, said, "Our neighbour nation will say of us, poor Scotland! beggarly Scotland! scabbed Scotland! lousy Scotland! yea, but covenanted Scotland! that makes mends for all."

One preaching against bishops, expressed himself thus: "Sirs, at the day of judgment, Christ will call the prelates, and he will call one of the falsest knaves first, and say, Come hither, sirrah! (he will not call him my Lord), do you remember how you put out sick [*such*] a sweet saint of mine, upon such and such a day? Sirrah! Do you mind how you persecuted one of my precious saints that was preaching my word? Come, come, sirrah, stand there at my left-hand; thou and the devil shall go together even now."

There is nothing more ordinary among the generality of their preachers, than to tell that Christ did not set his foot in Scotland these eight and twenty years, or this, I brought a stranger to you now, and a very great stranger indeed, this many a year: Would you know who it is? It is Christ, Sirs; hald (hold) him fast then, for if once he get out of Scotland again, 'tis like he'll never return."

It is very well known in Perthshire, that one of their rabbis, preaching at St. Johnstoun, or thereabout, a little before the battle of Killicrankie, upon these words, *Resist the Devil and he will fly from you*, he begins very gravely, after this manner: "*Humph!* my beloved, you are all here the day, even for the fashions cause; but wot ye who is among you the day? Even the nuckle horned devil; though you cannot see him, yet I do: I see him, Sirs, by the eye of faith; But you'll see now that we have him here, what shall we do with him, Sirs? *Humph!* what way will ye destroy him? Some of you will say, we will hang him! ha! ha! my beloved, there are not so many tows in all the parish as hang him: besides, he's as light as a feather: What then will you do with him? for he will not hang. Then some of you will say,

say, we will drown him. *Humph!* my beloved, there is too much cork in his arse; he's as souple as an eel, he will not sink. Others of you will say, we will burn him: Na, na, Sirs, you may scald yourselves, but ye cannot burn him; for all the fire in hell could never yet singe a hair of his tail,—Now, Sirs, you cannot find a way among you all to kill him, but I will find it: What way will this be, Sirs, We shall even shoot him: Wherewith shall we shoot him? We shall shoot him with the bible. Now, Sirs I shall shoot him presently. So (presenting the bible as soldiers do their muskets) he cries out, *Touff, Touff, Touff*. Now he is shot; there lies the foul thief as dead as a herring."

Some eye witnesses report of another that was to give the sacrament of the Lord's Supper. such as they can give; and having got into the pulpit, he looks about him, and says, "Sirs, I miss somebody here the day, I miss Christ here the day; but he promised to be here the day: I think he will be as good as his word: However, I will go out and see if he be coming." He at this went out of the pulpit, and staying out some little time, he comes in, and tells them, "Now, Sirs, Christ is coming: I saw him on his white horse coming to you. Now, what entertainment will you give him? I will tell you, Sirs, you will get among you all but one pint of faith (*two English quarts*) a gill of grace, and a mutchkin (*English pint*) of sanctification, and this will make a good morning draught for him."

In the Merse, there was a communion given lately, and, as it is ordinary, there is a discourse for every table. One of the preachers, most cried up for his eloquence, said, "You that are wives, ye will be saying ordinarily when ye meet. Cummer, have you spun your yarn yet? But alas! I fear there are few of you that have spun a wedding garment for Christ the day. But Christ will be among you, and see who is his well-busked bride: He'll say to them that have not on their wedding garment, is that nasty slut there my bride? shame and lack fall on that bride; go nasty slut! swithe away to hell."

It

It is ordinary among some Plebeians in the south of Scotland, to go about from door to door upon New Year's eve, crying *Hagmana* a corrupted word from the Greek *Hagia mena*, which signifies the *holy month*. John Dickson, holding forth against this custom once in a sermon at Kelfo, says. "Sirs, do you know what *Hagmana* signifies? It is the devil be in the house, that's the meaning of its Hebrew original."

Another time he told his hearers what an idolatrous church the English church is; for lay two eggs in a dish, and the one is not so like the other, as the church of Rome and the church of England are to one another.

I know a minister that went purposely to hear this man, and declared upon his real truth, that he held out a nonsensical rhapsody for an hour and a half's time, on the third of Matthew: *This is my beloved Son, in whom I am well pleased*; all the graces of the spirit, *said he*, are mysteries: faith is a mystery; there is a faith that is not saving, but that's no mystery. I believe if I should ask any of you, whether or no ye believe the words that I read to you, that you will all say, *Hum!* we all believe that. Sirs, the devil does more, and yet he is not saved, nor like to be in haste. This is a passage of our Saviour's transfiguration, Sirs, *says he*. It tells how our blessed Saviour was reformed like an angel of light; when his disciples saw that glorious sight, they were all like a country man that had never tasted outlandish wine before; the wine runs up into his head and makes him dizzy: so the disciples were dizzy, *Chap. 17. They knew not what they said*, that is, they were dizzy. From the words we learn this note of doctrine, That Christ he is lovely, O he is lovely! O he is lovely! First, as he is the son of God. *I'rov viii. ver. 15. By me Kings reign, and princes decree justice*: That is, lovely Christ hath authority over all the Kings of the world; the great Turk can do nothing without him: The mickle De'il and the black Pape can do nothing without him. There were a pack of de'ils limbs a year or two ago here, and they thought, forsooth, all would be their own, and now,
lovely

lovely Christ, in his providential providence, is like to disappoint them all : and who kens but the'll come begging pease and pottage at our doors yet ?"—

"Christ is lovely, as he is Mediator ; cut him all in pieces, from head to foot, every bit of him is lovely. They'll tell you, now, the young prince is banished Britain, but I'll tell you of a young prince that has been banished Britain these twenty eight years, by the incoming of the perjured prelates and drunken curates : Lovely Christ is that young prince, and now he is like to come back again to get his crown : O take him now ! now when he is coming with a whip in his hand to scourge out the cursed curates," &c.

This was preached in the parish of Smalholm in Teviotdale, and the effect of this preaching followed the next Sabbath ; for the rabble came and pulled the minister out of his pulpit in the time of his sermon.

One Mr. Thomas Ramsay, in Mordington, within the shire of Berwick, said in a sermon upon the foolishness of preaching, these words : "There are two sorts of preaching, Sirs ; (there is a gentle manny preaching, and a common manny preaching : for gentle manny preaching, they'll feed you up with penny whistles, or nig nays and bonny wallies (*childrens toys and rattles*))." At which he perceived one of the commons laugh. He points out to him and said, "Man, do not you think to gull (*flout*) one of God's ministers that way ; lift up your bonnet off your face, think no shame of your shape.—

"I tell you, Sirs, there is a gentle manny preaching and a common manny preaching ; I will give you common minny preaching, Sirs ; I will give you milk-pottage, and this will make you bonny, fat, and lusty, in your journey to heaven. Ye ken (*know*) Sirs, ye ken : to my great grief, I may say you ken no ; but I tell you there is a gentle manny preaching and a common manny preaching. There are three sorts of men that despise common-manny preaching.—

I. The

1. The politician. 2. The gallant. 3. The ignorant man.

“ *First*, For the politician, he will go twenty miles to hear a gentle-manny preaching; what cares he for common-manny preaching? *2dly*, For the gallant, give him a glass of wine to drink, and give him a lady to kiss, and what cares he for preaching? *3dly*, For the ignorant man, give him a cogful (*large dish*) of brose (*strong pottage*) to his belly, and a pair of breeks (*breeches*) to his arse, what cares he for preaching?” A little thereafter, he saw a little child looking to and fro, and said, “Sit still little rogue, else I’ll cut a lug out of your head, firrah! O the glorious days of the gospel, the very wee anes (*little children*) were then so serious that they would rug (*pull*) Christ out of my heart, but now they are all bawdy fac’d; they look as if the curates and their mothers were over great (*too familiar*).”

This was written from his own mouth, by a person that is ready to declare the verity of it, were he to die just after.

Mr. John Veitch in Woolstruthers, in a nonsensical and incoherent discourse, at the opening of a Presbyterian synod at Jedburgh, said “that one duty of ministers was not to preach close and neat discourses; his reason was this, Men use not to bring the spits and the racks to the table, when they bring the meat to it.”

CHAP. II.

THERE are many in Edinburgh who heard Mr. James Kirkton, in a sermon concerning Joseph and Mary, say, “The first night, said he, that they met together, he laid his hand on her belly, and found her with bairn (*child*); the honest man turn’d very angry, and would put her away, as any of us all would have done, had we met with the like: and who is it that ever would suspect that the Hold Ghost should have another man’s wife?”

One

One Mr. John Hepburn, lecturing on the second Psalm, told, "that there was a dialogue betwixt the Father and the Son in Heaven. The Son said, Father, will you give me my portion now? your portion, Son, says the Father, indeed shall you; thou hast been a dutiful Son to me, thou never angered me in thy days; what portion will thou have, Son? Scotland! saith the Father, truly thou shalt get poor Scotland: And he proved that it was Scotland he sought, from ver. 8. I shall give thee the utmost parts of the earth for a possession. Now, Sirs, Scotland is the utmost part of the earth: and therefore it was given to the Son for a patrimony."

One Mr. Mosman in Newbottle, passed this compliment upon himself in a sermon, "All the world knows that I am a learned man, a judicious man, and a man that can clear the scriptures well; but there are some in the parish that have not such thoughts of me; as for them I pity them, for they must be very silly." At that time he was preaching against taking God's name in vain; he told, "O Sirs, this is a very great sin for my own part, I'd rather steal all the horn'd nowt [*neat or cattle*] in the parish, before I took God's name in vain once."

One Mr. Robert Steidman, in Cariddon, told once, "That the people of God had many doubts about their election; for proof of this, see, says he, the 2. Cant. v. 16. *My beloved is mine, and I am his.*"

Another time he told, "That the best of God's saints have a little tincture of Atheism: for a plain proof of this, you may see, says he, Psal. xiv. 1, *The fool hath said in his heart there is no God.*"

Another time he tells, "That Christ was not proud nor lordly, for he rode upon an ass, which is a laigh [*low*] beast; and wherefore think you did he this? It was, Sirs, for the convenience of the old wives that followed him, that he might kuttle (*whisper*) in the gospel in their ears as they went along."

One Mr. Murray, marrying a couple, call'd the man "the head, and woman the tail; in the name of

K

God

God then, *says he*, I join head and tail together, Sirs, let no man ever separate them."

The same person preaching at Holden, said, "Christ is a great stranger to you these twenty-eight years, but I have brought him to you this day, Sirs; and if ye will have him, I will take him with horn-ing and caption (*letters of arrestment*) for you."

One Mr. Shiels, preaching at Borthwick, said "Many have religion the day, but will have none the morn: their religion is soon gone, like a woman's virginity."

One Wedderburn, preaching in Irvin, said, "Lord we have over foul (*dirty*) feet to come so far benn as Heaven, but yet as broken a ship has come to land."

Mr. Rutherford, preaching in Jedburgh, said, "these twenty-eight years the grafs hath grown long betwixt Jedburgh and Heaven."

Mr. Williaw Sturat preaching lately in Forres, upon these words, *Our God is a consuming fire*, said, "Sirs, he had a young bairn that was dying, and he comes to him, and says, Sandy, now my cockie, believe in God now, for ye will not live long; No, no, said the bairn, I will not believe in God, for God is a boo: but I will believe in Christ for he is sweet, daddy, and he is good. Now you may by this see, Sirs, that God without Christ is a boo." Boo is a word that's used in the north of Scotland to frighten crying children.

Mr. William Veitch preaching at Linton in Teviotdale, said. "Our Bishops thought they were very secure this long time, like

*Willie Willie Wastle,
I am in my castle:
A' the dogs in the town,
Dare not ding me down.*

Yee, but there is a doggie in Heaven that has dung them all down,"

Another,

Another, preaching on the dialogue betwixt God and Adam, after his fall, "Adam, said he, went to hide himself. God comes to him, and said, where art thou, man? I am couring (*absconding*) here. Lord! I'll hazard twa and a plack (*two pence one third of a penny*), saith God, there is a whap in the reap (*all is not well*) Ede? come out of thy holes and thy bores here Ede."

Mr. James Kirkton, told several times in his sermons in Edenling. "That the devil had his kirk government as well as God: and would ye ken what a government it is? Indeed it is a Presbyterian government: for he has his minister and his ruling-elder; his minister is the Pope, and his ruling elder is the King of France.

The same man, once speaking of the evils of the tongue, said, "Your tongues, Sirs, are as foul as a dog's tongue, when he licks skitter (*thin ordure*); before God 'tis true; but do not take this out of the house with you, Sirs."

Mr. Matthew Selkirk, preaching against keeping of days, said, "They that keep Yool-day (*Christmas*) Sirs, deny that Christ came in the flesh, and are rank Jews, and they keep that day in commemoration of Julius Cæsar the chief of the Jews."

Dr. Hugh Kennedy, Moderator of the General Assembly, being about to christen a child in the college-kirk, looked about him, and said "Look, Sirs, and see the devil painted in that bairn's face: but we shall do the best we can to conjure him out. I shall shortly nail his lug to Christ's throne, till from a calf he grow up to an ox to draw in Christ's plough."

Mr. Areskine in the Tron-church, said, "That the work of the Lord is like to be ruin'd; for there are two sorts of people that have taken their hands from the work of the Lord. *First*, the malignants that never laid their hands to it. *Secondly*, the Court party. But you lasses and lads put your shoulders to that work: take a good lift of it, for it will not break your backs: and you can never use your backs in a better work."

One Mr. Robert Gourly, preaching of the woman of Canaan, how our Saviour call'd her dog, told, "Sirs some of you may think that our Saviour spake very improperly, for he should have call'd her a bitch; but to this I answer, a dog is the masculine or feminine gender, there is a he-dog, and a she-dog. But you will ask why he did miscall the poor woman, and call her a dog, ? There are God's dogs, and the Devil's dogs; she was God's dog not the Devil's dog."

Mr. Shiels, in a sermon at Aberdeen, told the people, "the only way to hold a fast grip (*hold*) of Christ, was to entertain him with three liquors, in three sundry bickers (*wooden dishes*); you must have a pint of hope, three pints of faith, and nine pints of hot, hot, hot burning zeal."

One Mr. Strange, preaching on Acts ii. 58. before several ladies of the best quality of our kingdom, *They were pricked at their hearts*, said, "some of you are come hither the day to get a prick: I fear few of you have gotten a prick, but some of you may get a prick within a short time. And seeing some laugh, he said, do not mistake me, Sirs, it is not a natural prick I mean, but a prick at the heart. I mean not the pricks of the flesh, but the pricks of the spirit, the sweet prick of conscience."

One Mr. James Wilson, now in Kirkmedden, in Galloway, told, "that faith had wonderful effects: *For by faith Noah saw the deluge before it came*. But I will tell you a far more wonderful effect of faith than that, John the Baptist saw Christ through twa wymbes (*two wombs*); was not that a clear-eyed little one, Sirs?"

One Mr. Melvin, being sent by the Presbytery to the parish of Monzie in Strather, to prepare the people by a sermon for receiving a Presbyterian minister in the place of Mr. Drummond, a person of great learning, who was deprived by the false suggestions of a weaver in that parish, (whom he saved from the gibbet in King Charles the second's time), the said Mr. Melvin lecturing on this text, *Touch not mine anointed, and do my prophets no harm*, said, The Kings and the great folks, and the cursed bishops, forsooth, were

were seeking to destroy God's own people; but as stark as they were, God was starker, and bad them bide back; pointing with his finger) this is my folk, they are none of your folks; and so God kept his own poor people, Sirs, except some few that were hang'd; but, O! Sirs, 'tis a sweet, sweet death to go off the gallows to God for the holy Covenant. But for these cursed bishops and curates, Sirs, that were leading many poor souls to hell this long time, Sirs, ye see they are now put out, they are put out, yea they are e'en trampled under our feet," This is attested by a person that then liv'd within two miles of the place, and heard him.

Mr. Areskine in the Tron-church proposed in a sermon, *What is the new man?* He made this learned answer in a melancholy long tone, "*It is the new man.*" Mr Kirkton lately in the church he preaches in at Edinburgh, began his sermon thus, *Devil take my soul and body.* The people startling at the expression, he anticipates their wonder with this correction, "You think, Sirs, this is a strange word in the pulpit, but you think nothing of it out of the pulpit; but what if the devil take many of you when you utter such language?" Another time preaching against cockups, he told, "I have been this year of God preaching against the vanity of women, yet I see my own daughter in the kirk even now have as high a cockup as any of you all." Another time giving the sacrament of the Lord's supper in Crammond, at the breaking of the bread, he told the participants, "*Take, eat, Sirs, your bread is baken;*" and that was all the form he used, as one of the communicants told me the day after,

A Presbyterian preacher in the parish of Kilpatrick-easter, above Glasgow, in whose parish there is one Captain Sanderfon, a church of England man, who is look'd on there by them as a rank papist: he once went to church to see there way. The preacher seeing him in church, took a fourteen [*piece of money*] out of his pocket and held it up before the congregation, expressing these words; "Here I take instru-

ments in the hand of God, that though a man be pardon'd of all his original and actual sins, yet if he neglect to attend our fasts, he shall never go to heaven." The preacher owns what he said and did: and the Captain desires the thing to be published in his name, he being ready to justify it upon any occasion,

Mr. William Moncrief, in summer last, preaching in the church of Largo in Fife, the first thing he pretended to prove, was, *That all his hearers were Atheists and reprobates.* And having demonstrated that, as he said from that Psalm on which he lectur'd he proceeded next to his sermon on this text, *NOW is the accepted time, now is the day of salvation;* on which he said, "The Jews had their Now, and the Papists had their Now; but ah now! they have no now: for the gospel is for ever hid from their eyes. Scotland, poor Scotland, had a gracious Now in the glorious days of the Covenant, when Christ was freely forc'd upon them; but alas, this land breaking the Covenant, hath brought darkness upon it for many years past; but yet God has been pleased at last to shine through the clouds of prelatical, which is worse than Egyptian darkness, and to give us another Now, That is, to offer us again his Covenant, and the foundation of it, his gospel: for which ye are all heartily to be thankful, for that is your Now. ———"

"And would you know now, how to express your thankfulness? I'll even tell you now; ye must do it by banishing out of the covenanted land, all the enemies of God, the prelates, the curates, and all their adherents; ye must not converse with them, but smite them hip and thigh; ye must root the Philistines quite out; ye must hate them, and persecute them, and that upon pain of damnation: for if ye neglect it now, your Now is past for ever. ——— Now, Sirs, ye must not think this strange doctrine, for I can prove it by plain scripture: for did not God frequently command his people to cut off the Canaanites root and branch? and did not David positively hate and curse the profane and wicked, who were God's enemies."

"But

But ye'll say to me, Sirs, that Christ desired us to love our enemies. That's true indeed ; but there's no word of God's enemies there ; mark that, beloved though we love our own enemies, yet we are bound to hate God's enemies ; that is, *all the enemies of the Covenanted cause.*" This was heard by several sober and judicious persons who were heartily sorry to hear the scriptures so basely perverted who immediately after the sermon wrote down this account, and sent it unto me attested under their hands.

About two years ago, Mr. Shiels, who is chaplain to Lord Angus's regiment, being with the said regiment at the town of Perth, and hearing that the colonel to an English regiment, which had been in that town the week before, had made his chaplain read the English service upon the Sunday before, in the church, to his soldiers : Shiels, upon this occasion, thought fit to rail highly against the Church of England and its liturgy. Among other things he said, " That there was no difference betwixt the Church of England and the Church of Rome. but that the one said mass in English and the other in Latin ; and that upon the matter they were both indeed equally idolatrous ; and ye know, Sirs, that according to God's law, all idolaters should be stoned to death ; alas, all the water in Tay * will not be able to wash away the filth of that idolatry, with which the walls of this kirk was last Sunday defil'd ; ah, the service book has polluted, and made it smell rank and strong of the old whore of Babylon."

Mr. Kirkton preaching in his meeting house, in the Castle hill of Edinburgh, adduced several instances of the poverty of the people of God ; amongst others he had this remarkable one, " Brethren (says he) critics with their frim-frams and whitty-whatties [*trifles*], may imagine a hundred reasons for Abraham's going out of the land of Chaldea ; but I will tell you what was always my opinion, I believe Abraham, poor man!

* The name of a great river that washes the walls of that city,

man ! was forced to run out of the land of Chaldea for debt."

Another Sunday, before several gentlemen, who told me the story so soon as they returned from church, preaching on the all-sufficiency of God, he told his hearers they might make out of God what they pleased ; hose, shoes, cloathes, meat and drink, &c. One (says he) may have a good stock, but he cannot get it out of his friend's hands when he needs it ; he must pursue him first before the * Lords of the Session ; registrate his bond, get a charge of horning, and at last take him with caption : but no man ever needed to registrate God's bond, or take him with caption, except Jacob, who took him once with caption at the side of a hill, and got a broken leg for his pains,

Once in the monthly fast day, I heard him myself discourse to this purpose, after he had read his text, which, if I rightly remember, was, *In that day I will not regard their prayers nor their tears, &c.* "In speaking to these words, says he, I shall show you five lost labours, three opportunities, three fears, three woes, three lamentations, three prophecies, and a word about poor Scotland : For the three fears, the first is a great fear, and that is, lest this King give us not all our will. The second is a very great fear, and that is, if we should get all our will, I fear we should not make good use of it. The third fear is the greatest of all, but I must not tell you that fear, Sirs, for fear it should fear you all to hear it." All the town knows that this is true, and he never preaches but after this ridiculous manner.

I heard one Mr. Selkirk, in a sermon preach'd in the church of Inveresk, say, " Sirs, drink, whore debauch and run red wood (*stark mad*) through the world : yet if ye have as much time as to take hold of Christ in your last gasp, I shall pawn my soul for yours." It may seem incredible that one who ever heard

* *Raise an action before the Judges, and arrest him.*

heard of Christianity, should have used such an expression ; but it made such an impression on the people's minds at that time, that I believe there is hardly one of them who have forgot it to this hour ; and, consequently, all of them will be ready to vindicate the truth of what I here relate.

One preaching in Prestonpans, upon Joshua's making the sun to stand still, resolving to make a very learned discourse, began thus, "Sirs, says he, you'll may be ask me how Joshua could make the sun to stand still ? To that I answer, it was by sisting of the motion of the *Primum Mobile*, commonly called the Zodiack line : but as to the *Quomodo*, 'tis no great matter ; but that the story was true, we have reason to believe from the heathen writers : for it was told by them for a base bawdy tale, how Jupiter made a night as long as two, that he might get a longer time to lie with Alcmena."

Mr. Areskine in the Tron Church, preaching on these words, *Cry aloud and spare not*, told his people, "There were three sorts of cries : There is the cry of the mouth, says he, Psal. cix. *The young lions roar after their prey*, that is with their mouths. The cry of the feet, *I will run the ways of thy commandments*, that is the cry of the feet : And the cry of the eye, *They looked on him and were lightened* ; that's the cry of the eye if he would go to Heaven, we must not only cry with our mouth, but likewise with our hands, feet, and eyes."

The same Mr. Areskine said in another sermon, "What, Sirs, if the devil should come with a drum at his side, saying, Hoyes, hoyes, hoyes, who will go to hell with me, boys ? Who will go to hell with me ? The Jacobites would answer, We'll all go, we'll all go."

Mr. James Kirkton, preaching on Jezebel, said, "That well favoured whore, what became of her, Sirs, She fell over a window, arse over head, and her black bottom was discovered ; you may all guess what the beholders saw, beloved : a black sight you may be sure."

One

One Mr. Mair, a Presbyterian preacher, son to Mr John Mair, the Episcopal minister in Touch, being desired by his father to preach for him; the son said, "He would not or could not preach in their churches, because they were polluted, but was content to preach in a fire house." This was provided for him and the company (whereof his father was one) being convened, he said, "I will tell you a sad truth, Sirs; you have been driven to hell in a coach these eight and twenty years, and that old stock, my father (pointing to him), has been the coachman."

Mr. Kirkton, in October last, preaching on hymns, and spiritual songs; told the people, "There be four kinds of songs; profane songs, malignant, allowable, and spiritual songs. Profane songs; My mother sent me to the well, she had better gone herself, for what I got I dare not tell, but kind Robin looes me. Malignant songs, such as Hei ho! Killicrankie, and the King shall enjoy his own again; against which I have not much to say. Thirdly, allowable songs, like. Once I lay with another man's wife. Ye may be allowed, Sirs, to sing this, but I do not say you are allowed to do this, for that's a great deal of danger indeed. Lastly, spiritual songs, which are the psalms of David; but the godless prelates add to these, glory to the Father, the worst of all yet I have spoken of."

The same Kirkton, in March, the last year, in a sermon upon, "*Come into me all ye that are weary and heavy laden,*" expressed himself thus: "Christ invites none to him, but those that have a great burden of sins upon their back: Ay, but beloved, ye little ken what Christ is to day: What craftsman do you think him now? Is there none of you all can tell me that, Sirs? Truly then I must e'en tell you: Would you ken it now? In a word then, he is a tinkler, and you may hear him crying about to day, Have you any broken hearts to mend? bring them to me and I'll soder them; that is to give them rest, beloved, for that's the words of my text."

Mr,

Mr. Areskine, in January last, holding forth in the Tron-Church concerning Noah's ark, said, that the wolf and the lamb lodged most peaceable together in it : " And what do you think was the reason of this, beloved ? You may think it was a strange thing, and so indeed it was, Sirs ; but it was done to fulfil that prophecy of Isaiah, Sirs. The wolf and the lamb shall lie down together ; there is a plain reason for it, Sirs."

One Sunday, in January last, immediately after the King had recommended to the General Assembly a *Formula*, upon the subscribing whereof by the Episcopal Presbyters, he desired they might be re-admitted to the public exercise of the ministry, I heard one Mr. Webster, a noted professor of the new gospel, lecturing upon Psal. xvi. On the *first verse* he said, " That none but God could answer the Psalmist's question there : and therefore, *said he*, it does not belong to any earthly King, Prince, or Potentate, to determine who should be officers in God's house, or to prescribe terms of communion to his Kirk. On the *second verse*, *he said*, that it was necessary God's people to walk uprightly ; that is, *said he*, never to betray the cause of God's Kirk for fear of great men : Our way is God's own way, and sure to stand stiff in that, is the best way to please God, and even great men at the long-run—On the *third verse*, he appealed to the conscience of his hearers, If Scots Presbyterians were not a holy, harmless, innocent, sincere, modest, and moderate people ; and whatever is said to the contrary, are but libels, lies, and slanders ? On the *fourth verse*, *he said*, that the Prelates, Curates, and malignant Counsellors, are the vile persons spoken of there, and whom all that fear God are bound to condemn and despise ; especially, *said he*, because they have sworn to the hurt of the Kirk, in taking the oaths of allegiance and supremacy, the test, and the oath of canonical obedience ; and now think to expiate all this, by subscribing a bare foolish *Formula*, because King William, forsooth, has sent
it

it to us ; as if the Presbyterians ought to admit or allow any form but the Covenant."

About that same time, I mean in January last, Mr. Frazer of Bray at Edinburgh, in the New Kirk, pretending to preach upon this text of the Revelation, *There was joy in Heaven, Michael and his angels fought against the dragon and his angels* : "*Michael and his angels*, said he, why, no good Christian can doubt, but by this we are to understand Christ and this Kirk ; and by the dragon and his angels is plainly meant the Prelates and Curates ; You see from this then, Sirs, betwixt whom this war and this fighting was in Heaven : and since they fight in Heaven for this cause of the Kirk, why should we not fight for it also upon earth ? what need our Kirk be afraid of Kings, they are but men : but we have Christ to fight for us, and we are his angels and must fight with him till we destroy the *Dragon. Prelates*, and their *Curate Angels*."——

" Ah, Sirs ! you read, *said he*, that this dragon's tail swept down a third part of the stars of Heaven ; I have a sad thing to tell you now, Sirs ; alas ! this dragon's tail has swept the North of Scotland, for few or none of Christ's ministers are to be found there."

The same Frazer of Bray preaching at a conventicle in the beginning of King James's reign, began his discourse thus : " I am come here to preach this day, Sirs, in spite of the Curates, and in spite of the Prelates their Masters ; and in spite of the King their master : and in spite of the Hector of France his master ; and in spite of the Pope of Rome that's both their master ; and in spite of the devil that's all their master."

CHAP. III.

MR. JAMES KIRKTON said once in his prayers, " O Lord, restore our banished King ! Lord restore our banished King ! Do not mistake my meaning, Lord ! It is not King James, whom thou hast rejected,

rejected, that we seek; It is King Christ, that has been a stranger these many years in poor Scotland."

It is reported of Mr. Robert Blair at St. Andrews, that he had this expression in his prayers, "Lord, thou art a good goose, for thou art still dreeping." And several in the meeting houses of late have made use of it. To which they add, "Lord, thou rains down middings (*dunghills*) of blessings upon us."

Mr. Anderson a fanatic, preaching in Perthshire, in a prayer, said, "good Lord, it is told us, that thou knowest a proud man by his looks, as well as a malignant by his works: But what wilt thou do with these malignants? I'll tell thee, Lord, what thou wilt do, even take them up by the heels, roast (*smoke*) them in the chimney of hell, and dry them like Bervy-haddocks. Lord, take the pistol of thy vengeance, and the mortar piece of thy wrath, and make the harns (*brains*) of these malignants a hodge-podge: But for thy own bairns, Lord, feed them with the plum-damasks (*pruns*) and raisins of thy promises, and e'en give them the spurs of confidence, and boots of hope, that like new spean'd fillies (*weaned*) they may loup (*jump*) over the fold-dykes of grace."

A learned divine of that set, at Pittligo, in his public prayers this last summer, said, "O Lord, thou'rt like a mouse (*little mouse*) peeping out at the hole in the wall, for thou sees us, but we see not thee."

Mr. William Moncrief, (whom I named before, page 114. (after his sermon in summer last, at Largo in Fife, in the intercession of his prayer, said, "O God, establish and confirm thy church in Scotland, and defend her from her bloody and cruel enemies, Popery and Prelacy: O Lord, prosper thy reformed churches of Portugal and Piedmont, and of the rest of the Low Countries: and carry on thy work which is begun in Ireland; and sweet good Lord, finally begin and carry on a work in England."

Mr. Shiels preaching near Dumfries, in his prayer for King William, said, "good Lord, bless him, with a stated opposition in his heart to the antichristian Church of England, and with grace to destroy all

the idolatry and superstition of their foolish and fopish worship; and bless all the people of the land, Lord, with strength, zeal, and courage, thoroughly to reform the State as well as Church in these kingdoms; that they may be united in the bond of the Solemn League and Covenant, and purified according to that pattern in the mount, which we and our posterity are all sworn to."

Mr. John Welsh pray'd, "Lord, we are come hither, a pack of poor beggars of us the day: Alms to the poor blind here, for God's sake, that never saw the light of the gospel: Alms to the poor deaf here, that never heard the joyful sound; to the poor cripples that have their legs, the Covenant, broken by the bishops. Lord pity thy poor Kirk the day; poor woman! sad is she, Lord; send her a lift, and God confound that filthy bitch, that gumgali'd whore, the whore of Babylon."

One Mr. Houston said, "Lord, give us grace; for if thou give us not grace, we shall not give the glory, and who will win by that, Lord?"

One Borlands in Gallowshiels, a blasphemous ignorant blockhead, said in his prayers before sermon, "Lord, when thou was electing to eternity, grant that we have not got a wrong cast of thy hand to our souls."

Another time praying at Jedburgh, he said, "Lord confound the tyrant of France; God's vengeance light on him: the vengeance of God light on him; God's vengeance light on him: But if he be of the election of grace, Lord, save him: Lord confound the antichristian crew in Ireland: Indeed, Lord, for the great * man that heads them, God knows we wish not his destruction, we wish him repentance of his sins, but not the rest; As for the crew of the church of England, that's gone to fight against them, they are as profane a crew as themselves, Lord, but thou can make one man to destroy another, for the interest of the people of God, and give God's people elbow room in the land."

One

* King James was then in Ireland.

One who is now a head of a college, and is look'd upon by the party as their great advocate and oracle, in a public congregation at Edinburgh, 1695. in his prayer had these words, which one that heard them and immediately committed them to writing, shewed to me; "O Lord, give us, give us, good Lord, But, Lord, you'll may be say to us, ye are always troubling me what shall I give you now? But Lord whatever thou says, we know that thou in thy heart likes such trouble: and now I'll tell thee what thou shalt give us, Lord; I'll not be greedy, nor misleard (*ill mannered*) now Lord; then only give us thyself in earnest of better things.——

"Good Lord, what have you been doing all this time, where have you been these thirty years? What good have ye done to your good Kirk in Scotland, that has been so many years spur gall'd with Antichrist's riding her? she has been so long lying on her back, and sadly defiled; and many a good lift have we lent her; O how often have we put our shoulders to Christ's caule, when his own back was at the wall, To be free with you, Lord, we have done many things for thee, that never entered into thy own noddle, and yet we are content that thou take all the glory: is not that fair and kind?——

"It is true, good Lord, you have done gaily (*pretty*) well for Scotland now at last, and we hope that thou hast begun, and wilt carry on thy work in England, that stands muckle in milder (*much in need*) of a reformation: But what have you done for Ireland, Lord? Ah poor Ireland! (then pointing with his finger to his nose, he said), I trow I have nick'd you there, Lord ——

"O God, thou hast bidden us pray for Kings, and yet they have been always very troublesome to thy Kirk, and very fashious (*troublesome*) company, Lord; either make them good, or else make us quit of their company. They say that this new King thou hast sent us takes the sacrament kneeling, and from the hand of a Bishop: Ah, that's black, that's foul work! Lord deliver him from Papacy and Prelacy, from a Dutch conscience, and from the hard-

heartedness of the Stuart's ; and let us never be try-
sted (*troubled*), again with the bag and baggage of the
family, the black band of Bishops to trouble and Lord
it over thy church and heritage. Good Lord, send
back our old King of poor Scotland ; restore him to
his throne and dignity, to his absolute power and su-
premacy, from which he has been so long and so unjust-
ly banished ; Lord, ye ken what King I mean, I do
not mean King James, nay forsooth I do not mean
him ; I mean, Lord, you ken well enough what I
mean, I mean sweet King Jesus, that's been long kept
out of this his own covenanted kingdom, by the Bi-
shops and godless acts of supremacy.——

“ Lord, I have many more tales to tell you, and
many sad complaints to make of our governors and
great men, and of the malignants, and Dundee's men,
and many pardons to ask for a broken covenant, and
backsliding ministry ; but I must refer them all till
you and I be at more leisure : and I will not end
with that old musty prayer that they call our Lord's.”

Mr. Robert Kennedy, brother to the very learned
and moderate Hugh Kennedy, the Moderator of the
General Assembly, once praying at a conventicle in
Clydsdale, said, “ Lord grant that all the Kings in the
world may fall down before thy Son, and kiss his
soals not the Pope's soals, &c. no, nor his stinking
panton (*flipper*) neither.”

Mr. Boyd, the famous preacher in Clydsdale, finding
in the forenoon, that several of his hearers went away
after the forenoon sermon, had this expression in his
afternoon prayers. “ Now, Lord, thou sees that
many people go away from hearing the word ; but
had we told them stories of *Robin Hood* or *Davie
Lindsay*, they had staid ; and yet none of these are
near so good as thy word that I preach.”

Another praying against church government, by
Bishops and Curates, said, “ Lord wilt thou take the
keys of own thine house out of the hand of those
thieves and hirelings, and make them play clitter-
clatter upon their crowns, till they cry Maw again
He

(*He pronounced the word Maw like the noise of a cat*), for thy locks have got many a wrong cast since they had the keys."

About the beginning of March 1689. one prayed for a Presbyterian election of members in the Parliament, in the city of Edinburgh, in these words: "Good God, now when Christ's back is at the wall, put it in the heart of the townsmen to chuse George Stirling and Bailie Hall."

Another prayed, "Lord, thou hast said, That he, is worse than an infidel that provides not for his own family; Give us not reason to say this of thee, Lord, for we are thine own family, and yet we have been but scurvily provided for of a long time."

Another praying after the baptism of a child, in the city of Edinburgh, said, "Lord bless and preserve this young calf, that he may grow an ox, to draw in Christ's plough."

Mr. Areskine, praying in the Tron-church last year, said, "Lord have mercy on all fools and idiots, and particularly on the magistrates of Edinburgh."

Another imprecating (as is very ordinary with them to do) said, "Lord give thy enemies the papists and prelates a full cup of thy fury to drink; and if they refuse to drink it off, then good Lord, give them Kelty (*another cupful*)."

Mr. John Dickson praying for grace, said, "Lord dibble thou the kail-seed of thy grace in our hearts, and if we grow not up to good kail, Lord make us good sprouts at least."

Mr. Linning, cursing the King of France in his prayers, said, "Lord curse him, confound him and damn him: dress him, and guide him as thou didst Pharoah, Senacherib, and our late King James and his father."

One Frazer, a young fellow, preaching in Jeb-burgh, after a sermon, blasphemously inverted the blessing thus: "The curse of the Lord Jesus Christ, and of God the Father, and of the Holy Ghost, be upon all them that hear the word and profit not by it."

Mr. Areskine in the Tron church, prayed, "Lor be thou in Mons, Mons, Mons, be thou in Mon

good Lord ; meikle need has Mons of thee, Lord : for now, they that be confederates we hope they may be made covenanters. Bring the sworn enemy of the Solemn League, the tyrant of France, to the place whence he came, and cause his dragoons to shoot him in his retreat, that he may cry out with Julian the Apostate, Now Galilean thou hast overcome me."

One Mr. James Webster was admired lately at my Lord Arburthnot his zealous patron's table, for his grace before meat : " Out of the boundless, bankless, brimless, bottomless, shoreless ocean of thy goodness, we are daily foddered, filled, feasted, fatted ;" and had half an hour's discourse to the same purpose.

Mr. Kennedy, before the late Assembly, in which he had the name of Moderator, said in his prayers, " Lord moderation is commended to us by the King, we all know 'tis a virtue that's sometimes useful, Lord ; but I cannot say that that which they call moderation is so convenient at this time for thy people and cause : for even, to be free with you, good Lord, I think it best to make a clean house, by sweeping them all out at the door, and casting them out to the midden (*dunghill*)."

The famous scribe, Rule, in a prayer, not a sermon, but upon another occasion as public, a little after the dissolution of the General Assembly, expressed himself thus : " O Lord, thou knowest that Christ's Court, the General Assembly, ought to protest against usurpers upon Christ's kingdom ; but if we had known that King William would have been angry with us in earnest, and if the brethren would have followed my advice, we should have pleased the King for this time, and taken Christ in our own hand (*run a tick with him*) till some other opportunity."

The Moderator Creighton, immediately after the Assembly was dissolved, praying, (amongst many other reflections upon the King and his counsellors) said these words : " O Lord, thou knowest how great a surprisal this is to us ; we look'd upon King William at his first coming among us to have been sent in mercy for deliverance to this poor kirk ; but

NOW

now we see that our deliverance must come from another hand. Good God grant he be not sent to be a plague and a curse to thy kirk." *Hind let loose, by Mr. Shiels, page 468.*—

"I conclude this head, says he, with that form of prayer that I use for the King; O Lord, to whom vengeance belongeth, shew thyself, lift up thyself, thou Judge of the earth; render a reward to the proud: Lord, how long shall the wicked, how long shall the wicked triumph? Shall the throne of iniquity have fellowship with thee, that frameth a mischief by a law? The mighty and terrible God destroy all kings and people, that put their hand to alter and destroy the house of God: Overturn, overturn, overturn, this throne of tyranny, and let it be no more, until he come whose right it is."

These are but a few of many thousand instances, that might be given of that ridiculousness, profanity, and blasphemy, which the Scotch Presbyterians daily use in their preaching and praying; and tho' strangers may think it incredible, that men professing religion or reason, should thus debate and prostitute both, yet they who are unfortunately bound to converse with, and hear them frequently, cannot be but sadly sensible that all that is here charged upon them is but too true; and that many of the worst expressions they are daily guilty of, are purposely here omitted, lest by such obscene, godless, and salsome stuff, the ears and eyes of modest readers should be nauseated and polluted; which, if these opposers of truth and religion should deny, there are many thousands in Scotland of the best quality and reputation ready to attest it, by their oaths, and subscriptions, as shall be made appear in another edition of this book, if the clamour of the party extort it; and very many are willing to join in this, who were not long ago their great friends, and have many of their sermons and prayers in writing, which they are now willing to expose, having fully discovered the vile hypocrisy and pharisaic professions of that faction: but this trouble we can hardly suppose that the Presbyterians will
put

put us or themselves to; because 'tis not probable that they will deny what they so much glory in, *viz.* this extraordinary way of preaching and praying, which they think an excellency and perfection, and call it a holy familiarity with God, and a peculiar privilege of the most refined saints.

Some may perhaps think this collection was published merely to render these puritans ridiculous; but 'tis plain enough to such as know them, that we have not made but found them so. We hope that our discovering their snares, may prevent some mens being intangled with them: they compass sea and land, and are full as zealous as their predecessors, to make profelytes to their party, and their new gospel. Now the general intent of the collectors of these notes, was, that they might stand like beacons to fright unwary strangers from these rocks, upon which so many have formerly made shipwreck both of faith and good conscience. Alas! 'tis but too, too evident what havock and desolation these pretended reformers have made in the Church and State. God's name, honour, and worship are profaned, the gospel exposed to the scorn and contempt of its enemies, the more modest and honest heathens and Turks; the flood-gates of impiety and Atheism are set open; the foundations of all true piety or policy are overturned, and all regard to things either sacred or civil quite destroyed, by those who, as the royal Martyr * speaks, seeking to gain reputation with the vulgar, for their extraordinary parts and piety, must needs undo whatever was formerly settled never so well and wisely.

I wish (as the same royal author did) that their repentance may be their only punishment, that seeing the mischiefs which the disuse of public liturgies hath already produced, they may restore that credit, use and reverence to them, which by the ancient churches were given to set forms of sound and wholesome words,

† “ And

* EIKON BASILIK *upon the ordinances against the Common Prayer Book.*

† “ And thou, O Lord, which art the same God, blessed for ever, whose mercies are full of variety, add yet of constancy ; thou deniest us not a new and fresh sense of our old and daily wants, nor despisest renewed affections joined to constant expressions ; let us not want the benefit of thy church’s united and well advised devotions.

Keep men in that pious moderation of their judgments in matters of religion, that their ignorance may not offend others nor their opinion of their own abilities tempt them to deprive others of what they may devoutly use to help their infirmities. And since the advantage of error consists in novelty and variety, as truths in unity and constancy, suffer not the church to be pestered with errors, and deformed with undecencies in thy service, under the pretence of variety and novelty ; not to be deprived of truth unity, and order, under this falacy, that constancy is the cause of formality. Lord, keep us from formal hypocrisy in our hearts, and then we know that praying to thee, or praising of thee (with David and other holy men) in the same forms, cannot hurt us. Ever more defend and deliver thy church from the effects of blind zeal and over bold devotion. *Amen.*”

† K. CHARLES his most pious and penitent prayer.

P. S. Dear Sir,

IF your Scottish Presbyterian Eloquence takes as well in all other places of England as it does hereabouts, I make no question but there will be occasion for a new edition of it in a little time. So I send you a few notes of the sermons and prayers, which I remembered upon reading those that are printed.

I shall begin with the famous Mr. Hogg at Rotterdam, who, in his intercession, expressed himself one day to this purpose. “ O Lord, thy kirk was once a bony, braw, well fac’d kirk, but now ’tis as bare as the birk at Yool-even [*birch at Christmas eve*] we’ve done our part in telling thee of it, if thou wilt not

not do thine, to thyself be it." A little after, O Lord, pull off the crowns off all the Kings and Princes heads in the world. And what wilt thou do with them, good Lord? Even put them all upon thine own head, sweet Lord Jesus. And what shall we say to thee then, good Lord? Ee'en well may you brook your new, Sir."

I was told a story of this Mr. Hogg when I came first to Holland. A good well meaning Scottish skipper, having been from home a long time, and being very desirous to receive the Sacrament of the Lord's Supper, went to Mr. Hogg (whom he understood was to administer it in a fortnight or three weeks time), who promised to receive him. So the man was very well pleased, lost several good winds, and prepared himself the best way he could for so sacred an action. But when he came to the table, was unexpectedly commanded by Mr. Hogg to get him gone, for he understood he had taken the Test. The man told him, he had not. "Ay, but (said he) I'm assured you are a bishop's man, therefore go to them and receive the Sacrament, for you shall have none here." So the poor man was even forced to be gone.

A lady of quality went one day to hear a Presbyterian in Teviotdale preach, and all the young ladies of the country waited on her. They happened to come in when the teacher was praying; so he resolved, it seems, to compliment them, by offering up a petition particularly for them, which was in these words;—"Lord, here's a great hantle of bonny braw, well-fac'd (*a number of fine well favoured*) young lasses here to day; come down good Lord, hobble upon their lilly white wymbes (*wombs*), and get them fu' (*full*) of the bairn of grace."

One of them preaching one day in the Merse, upon Isa. i. 18. *Come let us reason together saith the Lord.* &c. said thus, "Sirs, I have been a long time a making up a match between Christ and you, but you stand far back; I have woo'd, and courted, and kissed, and clapt you in Christ's name: but all this will not do. I ken what you'll say now, Sirs. Oh! but ye be scornfu', Mafs John, even as Christ would have us, Mafs John: ye ken well enough, Mafs John, that
lads

lads do not marry lasses now accept they have a tocher (*a good portion*), and we have no tocher-good to give Christ. We have no faith, no charity, no hope, no humility, nor no Christian grace, nor no virtue; and so Christ will not take us to bed with him, though we would never so fain do it. I tell you, Sirs, you're a' the better that ye ha' none of all these; Christ loves you the better. I warrant, Sirs, you'll think this odd preaching, but I prove it to you by a homely example: A young man being to visit his mistress one morning, came to her chamber door, which stood a gee (*a-jar*); he knock'd (here the teacher knock'd on his tub) once and again; but nobody making answer, he put up the door, came in, and found her a bed. She got up in her fark (*smock*), and said, dear Sir, do not come near me for I am naked. Indeed, (*said he, folding his arms about her*), I love you a' the better ye're sweetest when you're naked. Just so, Sirs, Christ will love you the better when you are naked, stark naked of grace and all good things."

I have often heard blind Mr. Best, at Utrecht, use this expression in his prayer, "O Lord confound that man of sin, that child of perdition, that Antichrist, the Pope of Rome; thou must confound him, thou shalt confound him, good Lord; I will have you confound him."

One who having been lately a schoolmaster at St. Phillane in Fife, and was turned out by the Episcopal minister there, because he endeavoured to debauch a maid, and force a married woman, but is now a godly zealot; when he was passing his trials for the ministry before the Presbytery of Coupar in Fife, he had this expression in one of his prayers; "O Lord, lay aside thy mediatorial office, and come down and see what we are doing to day."

I have heard a knight, who was present, give an account of the second part of the story, which is set down page 93. The preacher was lecturing on the fourth chapter of Jonah. He stood at the back of a chair, in which sat a good handsome lady, whose bare shoulders were his cushion; So after he had read
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the chapter, he spoke thus: " Beloved, I shall not trouble you with this father's sentiment, or that learned man's opinion, about the sense of the words (as the curates do); but I shall give you the meaning of the Holy Ghost, beloved; *humph!* And what's the meaning of the Holy Ghost, beloved? why here's a discourse between a good God and a cawcard (*pettish*) prophet. What says the good God, beloved? *humph!* My love Jonas, my love Jonas, (*here the parson clapt the lady's shoullder*), what gars (*makes*) you be angry, Jonas? *humph!* Sir, should you send me of an errand, and not make my words good; *humph!* Well, but what says the good God, beloved? *humph!* my beloved Jonas (*here he clapt the lady's shoullder again*), do not you know that I have in the town more than six score thousand persons, that know not their right hand from their left, Jonas, and would you have me destroy my own people? *humph!* Well, what says the cawcard prophet to all this, beloved? *humph!* should you make me a liar for you and your people too, Sir? I scorn it, Sir."

Mr. Rhymer preaching at St. Andrews upon that text, *Little children, it is your Fathers pleasure to give a kingdom*, said, (*this was much about the rabbling time*); " Who are the little children here spoken of, why, I tell you, even the rabble as they are called, they are God's little children, who work his work, and therefore look for a reward."

Another time he told them, " That he was not reputed a good husbandman, who did not muck (*dung*) his land well. Now, Sirs, *said he*, except you get your hearts mucked with the sharn of grace (*dung'd with the dunghill of grace*), you'll never thrive."

A D D E N-

A D D E N D A.

NOTES of the SERMONS of Mr. JOHN WYLLIE
Minister of the Gospel at Clackmannan.

THE first Sunday of the year, 1718. Mr. Wyllie took his text from the 1st chap. of St. John, and last verse: the words are, "*And he sayeth unto them, verily, verily, I say unto you, hereafter ye shall see Heaven open. and the Angels of God ascending and descending on the Son of Man.*" In discoursing on these words, (says he) I shall draw a note or twa, *First*, from God's condescension to us poor wretches, in allowing us to see another new year. Now, you young lasses and young lads will be all looking out for bonny wallies at this time of the year: but come all to me and I'll give you bonny wallies: I'll give you bonny wallie grace; I'll give you bonny wallie Christ Jesus; but this is gibbers to a hankle of you. *2dly*, Ye lasses that think yourselves of a higher rank than the common sort, must have a gold ring: and not satisfied with a simple gold ring, but ye must have a pickle hair; not content with that either, but ye must have a stone to put above all: so ye call that a hair ring."

Some notes of a lecture of his beginning the 7th chap. of the Proverbs, 10th verse, "*And behold there met him a woman with the attire of a harlot, and subtle of heart.*" Ye see from the preceding part of the chapter, and we told you in our lecture last Lord's day, the character of the young man that met this whore: that he was a senseless, simple, silly fool, and, may be, Sirs, had nae parents or friends to look after him, and got gear before he got wit to guide it. Now, in this, and some of the following verses, ye see her character, and a bonny ane it is. Ye see she was in a harlot's attire, and she was subtle and cunning like all whores. Verse 11. "*She is loud and stubborn, her feet abide not within her house,* Verse 12. "*Now she is without, now in the streets, and lieh in wait at every corner.* Verse 13. "*She caught him, and kissed him, and with an impudent face said*
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unto him." Impudent whore that she was. Verse 14. "*I have peace offerings with me ; this day have I paid my vows.*" I'll warrant, she thought she might begin upon a clean score, just like a hankle folks, they think they're right enough, if they go to the Kirk on Sunday, altho' they go to the Devil all the week through : and some of you, Sirs, will e'en gang frae a communion table and play the whore.—Verse 15. "*Therefore came I forth to met thee, diligently to seek thy face, and I have found thee.*" Impudent lying jade, she would have taken the first man she met with for all that. Ye see, Sirs, what arguments she used to incite that dast young lad to lust. Verse 16. "*I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt ;*" and bonny linen they made it 'ere they parted. This harlot was just like a queen in this town, I've forgot her name, Sirs, they call her Rofs, Helan Rofs, she was not content with the men of this parish, but she bid to seek ane in the next. She got the miller's son of Alloa, they call him Charlie Allan, o'er by at a place they call Wightman's-glen, and there he got her with bairn, and that was e'en the same thing as if it had been done in the bed covered with tapestry, and the linen of Egypt. Here was another incitement to lust, Verse 17. "*I have perfumed my bed with myrrh, aloes, and cinnamon*—Verse 18. *Come let us take our fill of love until the morning ; Let us solace ourselves in love.* Verse 19. *For the good man is not at home, he is gone a long journey.* Verse 20. *He hath taken a bag of money with him, and will come home at the day appointed.*" Now this was another incitement, that her husband was gone abroad, that nobody was to disturb them ; but whether her husband was gone about his lawful business, or if he was gone a whoring as she did, I shall not determine. Verse 21. "*With such fair speech she caused him to yield.*" Now you see, Sirs, what pains women are at to entice men to ly with them. But I'll tell ye, the men exceed the women very far : for their vile lust comes to such a height, that they're e'en sometimes forc'd to take cold water to quench it. But does ony of you ken what lust is like, it is just like oil, it slips into the belly.
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In a sermon of his about the Swedish plot, he said, What think ye, Sirs, of the rebels; Had they laid down their arms when **they** left Perth, they had all been indemnified: but ye see, any of them that had any sense, are gone abroad, and plotting on still; and the poor silly bodies that staid at home are e'en as willing to rise as ever. But what will be their end Sirs? I'll tell you, they'll ne'er give over their plotting, till God plot them all quick in hell.

In another sermon of his, he said, Spier at any of the rebels, Are ye for King George? What will his answer be? E'en God damn me then.

In another sermon, he said, Now, Sirs, I've been letting you see this year and a half the ill of that idolatrous worship of the Church of England, and now I shall give it the heel strop, and show plainly, that all that are of that communion are damned, unless they repent; and I shall prove it from this scripture; "*The wages of sin are death.*" Now is not this plain, Sirs,

He said, in another sermon, That a hankle graceless folk in this world think that they have a way of lying with another man's wife without committing sin; but I'll no tell you the gait of it, Sirs, for fear some of you should try it.

He endeavoured to prove, that Christ died for the Presbyterians from this piece of scripture, "*Jesus of Nazareth King of the Jews.*"

Mr. Wyllie being told by Sir John Schaw of Greenock, about the time of the Spanish Invasion, that the King of Spain's Ambassador at the Hague had been begging the States of Holland upon his knees to intercede for peace with the King of Britain. The Sunday after, he had for a part of his lecture these words, viz. "The Lord will rebuke the proud," says he, that's the King of Spain; but for as proud as he was once, I think he's now a little humbled; for his Ambassador has been begging the States of Holland upon his bare knees, to intercede with our King for peace. You that have Jacobite friends gae hame and tell them that. And observing two girls laughing, calls out, What! laughing at the word of God. Gae soon out of the Kirk. Put them out, Sirs. Get ye!

hey'll get a black bargain that gets ye ; for the Deil has his arms hard and fast about both your necks.

A woman standing before his congregation for calling another a whore, and being asked by the minister to give satisfaction to the people for her sin, said, She did not know any great fault that she had been guilty of. He cries out, Ye obdurate creature; I excommunicate you from Christian society, and debar you from all the privileges of Christ's kirk.

Reproving a man and a woman for fornication, he says, Ah ! Sir. ye bid be puddling in the De'il's dub ; and to the woman, he says, Ah ! Mistress. ye would not let the De'il's whip alane.

Reproving a man and his wife for antenuptial fornication, he said, Sir, ye think that nae sin, because it was done with your own wife : but antenuptial fornication is a meikle greater sin than other fornication ; for ye might have waited a while, and done it God's gait.

On the fast day, that was kept for the plague, he said in his prayer, O Lord, sin and impiety abounds now in this land, and ye have given us many warnings : and if nothing will mend us, the Lord e'en send the plague among us, and send it soon.

After the forenoon's sermon, he calls J—— S—— fornicator with Janet Vannan : Janet Vannan fornicatrix with J—— S——. That rascal S—— promised to me to be here the day, but the De'il has run away with him. He would not sit along with this woman ; but I think, since they sinned together, they might sit together. And since he has not come, if the Session thought fit, (for I'll do nothing without them,) we had e'en best let the De'il keep him : for the two Sundays he sat here, he behaved liker a light fool than a penitent sinner ; for he powder'd his wig, and put on his new cloaths, and almost stared me out of countenance ; but Janet, poor thing, thou seems to be penitent. Let the congregation hear what sense you have of your sin ; let them hear you pray. † What ! cannot you pray ? If ye had a praying heart, ye would have a praying part. Can ye not pray ? Say after me, O Lord, &c. Will thou not say the words

† The woman was deaf.

words after me? You obdurate sinner, ye are all as he is. I cannot by the constitution of the church oblige thee to sit any longer than the three Sundays, but I'll not take the scandal off thee; and e'en go thy way, wallow in thy sin, and ye'll wallow in hell if ye don't mend your manners.

After that, he calls George Bruce lastmaker, or heelmaker, I do not know well which of them, Sirs. He has been called before the Session for drinking drunk, and for drinking after the ten hour bell; for swearing and Sabbath-breaking; and has refused to give satisfaction to the congregation. He's a poor graceless wretch: and the session has thought fit that the sentence of lesser excommunication be pronounced against him: therefore I, in the name of God, and of the Session, excommunicate George Bruce lastmaker or heelmaker, and debars him from all the Sealing Ordinances of Christ's Kirk. And then he prayed, O Lord, what we have done here on earth, do thou ratify in Heaven.

In a sermon, speaking about the Lamb of God, he said, A great many people valued God's Lamb so little, that they wou'd rather have a ewe lamb.

Clackmannan, 29th September 1723, Mr. Wyllie lectured upon the 30th chapter of the Proverbs, beginning at the 18th verse. I shall not trouble you with harangues, Sirs, because its not convenient for the auditory, and sometimes those that use it, fall out into such raptures, that the people that hear it, ken neither tap, tail, nor main of it, as we used to say. We shall draw a note from every verse as we read it. "There be three things hid from me," verse 18. Note, from this, Sirs, that three things and four things make seven things, and that's a scriptural number which signifies a great many. "The way of an eagle in the air," verse 19. Note from this, Sirs, That an eagle is the highest and swiftest flying beast that is, and that after its gone, you cannot trace the way through the air that the eagle has flown, "The way of a serpent upon a rock," &c; Note from this Sirs, That a serpent is a beast like an eel without feet, and yet it can speal up to the top of a rock. "The way of a ship in the sea," &c, Note from this.

Sirs, That ye cannot track a ship's way after she's past, more than ye can do an eagle's, but just by a little foam, or the like of that, upon the water, but that's soon over. "And the way of a man with a maid." Note from this, That is a mystery to the godly, the different and various intrigues these vile wretches have in accomplishing their ends and designs to satisfy their lusts, as you shall see explained in the following verse 20. "Such is the way of an adulterous woman, she eateth and wipeth her mouth." Note from that, That the Holy Ghost has been modest in speaking of these things, and that shou'd be an example for folk to be so, Note again, That there behoveth to be an adulterous man, or their could not be an adulterous woman, Note again, the burning that adulterers have in endeavouring to conceal their designs, and carry on their wicked and lascivious practices: for lust, Sir, is more pleasant to these unclean wretches than the best meat and drink in the world; and they have more pleasure in it than any thing else in the world: besides, as is to be seen in the 9th chapter of the Proverbs, two last verses, "*Stolen waters are sweet,*" &c. Note again, Sirs, That these vile adulterous wretches are just like children, for they wipe their mouths and begin again, and, for all that, they will deny it; and though there are very great presumptions of their being guilty, yet they say they have committed no iniquity; and by that means they endeavour to shun church censure, and some of them come such a length, that I could name (but I will not do it) as to say they can ly with his neighbour's wife, and not commit adultery. (In the mean time, the minister observing a man in the west loft sleeping, called aloud to him, Sit up Sir, are ye sleeping in the fore seat to give bad example to others. Take notice of him, that his seat may be taken from him, and given to others that deserve it better). 21st verse. For three things the earth is moved," &c. For the Jacobites hereabout, they are not content with using their idolatrous worship in their houses, but they are setting up a meeting-house, and nursery of religion against God and the government in the neighbouring town, I was ay telling
you

you that the last meeting-house was so, but now ye are all sure that it proved so: and its the duty of every Justice of Peace and Sheriff to suppress them. Its true, they'll tell us about persecution, and that its no right to persecute people for conscience sake, and that king George is not for persecution; but will ye let me see, whether any Papists were persecute here, for having there ain worship in their ain houses; and let any English service man tell me, if it be persecution to hinder a man from being damn'd. For would any body say, if they saw a man running to drown himself, that it were wrong to stop him; and its as much the duty of the magistrate to suppress that idolatrous worship, and prevent people from running on to drown themselves, as that. Now I warn all you of my congregation, not to join with that idolatrous worship, or go near them, under the pain of incurring God's curse. Ye may think this surprising, but its true, and I prove it to you plainly by the 3d chapter of the Gall. 10th verse.

N. B. That after sermon, when the paper containing the sick peoples names was delivered to him by the precentor, the minister told there were six bairns and ten old folk: and ten and six made sixteen.

Reproving Robert Dickie in Sauchie for irregular marriage, the man having made his appearance in his best cloathes, he told him he should not have done it in that dress; and that there was no sign of repentance about him, with his powdered wig and new coat: and for ought he knew, it was English cloth too. After the blessing, he advertised the Session to meet, and said it was about some fornicators: and told the congregation, the meat was turn'd so cheap, and the bodies grown fae wantin, now a-days, there was nae hadding them in.

Sunday following, in his prayer, he said, O Lord, if their happen another rebellion, we know who's fault it will be. It will be none of your fault, good Lord! It will be our own fault, and the fault of the Magistrates, and Justices of the Peace, who suffer that idolatrous worship to get up among us.

May 24. In a sermon (after some dancing at a contract) he said, There was a young generation got up worse

worse than their fathers; they have dancing at their contracts. They'll provoke God to blast their marriage, and lessen their affection to one another. Some idle vagabonds came to the town with fiddles. Put them out of the town and break their fiddles, and I'll pay them. There are two sorts of dancing, *1st*. Lawful and spiritual, such as David's, Jephtha's daughter, and others. *2dly*. Unlawful, fleshly, and carnal, that raises the corruption, as those fleshly dancers at Edinburgh, that keep balls together. It is called the flesh-market. Look in all the scriptures if ye'll find the fleshly dancing. Its a profane and sinful dancing, where men and women dance promiscuously. They're very ignorant that does not ken it stirs up the lust, I believe any of them will own it does so; and I dare be bold to say, it does so with any one of them that touches and handles one another in their dancing; and many of them that dances in a ring fires their lust so, that they have been obliged to go to the back of a dyke and commit fornication or adultery. And at Edinburgh, at these balls, I am very feared they have private and secret places where they go into, and vent their lusts. Consider these things. Will God approve of them. Is that according to God's will, to live licentiously. Mind I tell you, that if ye continue to do so, ye'll find there's no dancing in hell. He gave the following characters and privileges to the society of Believers alphabetically, *viz.* A. They're the ancientest society in the world. B. Blessed and beautiful; it should make all your hearts skirle to be amongst them. C. They're the greatest consolation. D. They're the most desired or desirable society. E. They're the most excellent, and they're eternal, read Heb. xi. at your leisure, and 1 Thess. iv. F, They're the most fair and faithful society: and I might add another with the same letter, the most fruitful, the fruits are holiness and good works, Song iv. and 7. and a wonderful word it is to me, "Thou art all fair, my love, no spot in thee" Ye that are ambitious to be fair in the sight of men, and ye that buy waters to make you so, seek this. G. They're most grace, and are most glorious, and another with the same letter, they're most gain.

H. They're holy, humble, healthy, harmonious. J. They're a most just society. K. They're the best knowledge ; and learning is a part of knowledge, or the result of it. L. They're the most loyal, loving, lovely, lively society. I come over thir things to stir up ambition or desire in you, but I fear, I'm beating the air, or washing a moor. These things ye should be thirsting for : young infants are very yap in the morning. M. They're the most matchless and most merciful people on the earth : matchless, that's to say, they want a pe'l or parallel, and merciful to their cruelest enemies. I love to come over it, and the reason is, I blefs God, I want nae matter enough to preach else, but I would have you to love this merciful society. N. They're nobility, they're most noble of all persons on earth. To speak with reverence, they're of the Blood Royal of Heaven, they're of the highest parents, Father, Son, and Holy Ghost, How many is there that hates hearing of the word in this congregation, nane but some Jacobites, Blessed be the Lord that there's nae mae of them but the matter of 7, 8 or 10. O. There's Omniscient and Omnipotent, That's strong words ye'll say ; ye'll make God's of them now, but that they are omniscient take a scripture, I John ii. and 20, " And ye know all things ; and omnipotent." Philip iv. and 13, " I can do all things through Christ which strengthneth me." Christ gave a kind of omnipotency to the Disciples when he sent them out, Math. x. and was nae this a kind of omnipotency, wha e'er ye like. The next class of their privileges begins with the letter P. Q. They're the most quiet, quickened, and best qualified society. R. They're the most righteous, richest, and most regular society. S. Another cluster of their privileges, they're the best sincerity, salvation, favour, surety : and are the strongest society in the world. V W. They're the most valiant, valorous, victorious, and worthy warriors in the world ; they can encounter the armies of devils ; some of them have encountered the armies of men. They've the most excellent armour of all warriors : ye'll see pieces of their armour in the vi. of the Eph. Z. They're

They're the most zealous society in all the world. Ye should cry night and day to be joined to this society, and rout like ravens till He hear you as sons and daughters.

March 28. 1725. Eccles. x. from the 3d verse.—First Note, That he has no saving knowledge of Christ, that's a Soloman's fool, ye'll say, than there's many fools; very true, for there are many unregenerate fools, wha can help that? I ken nane but ane that's the God of heaven. Note 2. That there is different sizes of fools, even as in man's stature some higher and ranker in wickedness, the tallest fool the scripture describes is in the 14th Psal. that wishes there were not a God. Note 3. That when an unrenewed man walketh by the way in any duty of religion, his heart fails him, Hae ye brought your hearts wi' you to day?—Note 4, That when a fool walketh by the way even to his ordinary employment, his wisdom he should have, or his heart fails him. Take another Note here, That the wicked fools winna confess their sin and folly with their mouths, ye'll see their deeds and actions speak so, A cheating person, a drunkard, a customary swearer, a person accustomed to uncleanness, a person that neglects God's worship; a person that joins to the inventions of men, they're a pack of fools, verse 4. Note here, That men that are masters and rulers, they're prone to be in a passion at their servants and children in the least miscarriage, too evident in good men and bad. Again, Note here, That the master and servant, magistrate and subject, should not be both in a passion,—Twa fires strengthneth one another. Note again, That thought he ruler should be outrageous, the subject or servant should not leave off his duty. The graceless proud persons revenge any injury they think done them upon our God;—Beware of that. Note again, That when rulers are cruel to godly folk, they're no forbidden to flit; na, that's contrary to Christ's practice: warning to flit and remove, that should stir up these folks to seek for a room to Christ in your souls. Ye'll never get a warning to remove out of Heaven: look to your sins,

take it out of God's hand—whether your master has dealt justly wi' you or not, heritors, cottars? Another Note, We must on no terms yield to wicked rulers or masters when they command any thing contrary to God's word, Acts iv. 19. Acts v. 29. Note again, That godly folk should look on't as their duty, to yield in things which they think in conscience they can do according to God's word, but to yield in nane of God's matters. Again, that believers ought to chuse to suffer wrong in their worldly concerns for to pacify their outrageous rulers and masters, 1st Cor. 6 chap. 7 verse. Note again, That men in place, when they're angry, are sometimes guilty of greater sins, proud unrenewed men, they'll curse their nearest relations. Note again, That it should be a strong motive to them to be content they may pacify sin. —The Lord blefs his word.

On the DEATH of  in imitation of that

Ye true blue faints com mourn and cry,
 Here does your *Terræ filius* †,
 His viperish tongue with him laid by,
 No more we dread.
 But all its venom now defy,
 Since he is dead.

II.

With sour grimace, and selfish look,
 Like * Rofy Cru' or greasy cook,
 Or the † Dons picture 'fore his book
 Where you may read,
 Such freaks as Ver' Adeptus took
 Who now is dead.

III.

† Initiates in all fanatical mysteries, i. e., Vere Adeptus.
 * There is an exact resemblance between their natural and intellectual complexions,

III.

'Gainst Stewart's race he always huft,
In words with gallish bitter fuft,
'Till death his candle out has fuft,
And dropt his head :
No more with fpiritual pride is fuft,
Since he is dead.

IV.

The ladies patches he abhorr'd,
Like gown and cassock on a Lord,
'Gainst * foot ball pastime ne'er a word
Shall more be said : -
The bag pipes too shall be restor'd,
Now he is dead.

V.

Then lads and lasses, ye may trip it,
And round each one another skip it,
He's gone who thought your dancing wicket,
And from us fled.
No more the pauns are laid to stick it,
Since he is dead.

VI.

Brethren courage ! take off your † glass;
And with it toast some bonny lads,
He's not the scare crow that he was,
You are well ridd :
Fate kindly gave the *Coup de Grace*,
And struck him dead.

VII.

‡ Mr. Conveener go carouse,
And with your comerades take a bouse:

Nay

† His coming out with his bible in his hands, to protest against the sinfulness of this diversion, was very like the Don's attack upon the wind mills, flock of sheep, &c.

‡ He was a great scare crow to his brethren of the bottle.

§ In his spirit of meekness, he named this gentleman from the pulpit, the D—l's Deacon Conveener. His Kirk Session's petition to the Sheriff against him is a piece of refined sense and eloquence.

XI.

Italian tricks be no more thought on,
Which he explained in a † sermon
It was indeed a very odd one,
As e'er was made,
Wou'd forc'd a blush from a doll common,
But now he's dead.

XII.

Mourn eye's droppers, his close informers,
Of conversation held in corners ;
The carted whore pickt up from scorners,
‡ Has lost her trade,
These were his ghostly good reformers,
Who now is dead.

XIII.

Mourn Redpath and your slandering crew,
You've lost a pulpit voucher, who
Believ'd your lies like gospel true :
The sheep will not believe you now,
You may well dread,
Since Pastor's dead.

XIV.

Of all the covenanted pack,
The best was deep mouth'd Govan Quack,
With farce to please he knew the knack,
Was good at's trade ;
Our Andrew ne'er was worth a plack,
Who now lies dead.

NOTES

† This note of his sermon cannot be given without offending every modest ear.

‡ He made a convert of this strumpet, who brought him in all scandal, lies and tattle of the parish, which he faithfully retailed from the pulpit.

NOTES of the SERMONS of Mr, J——n D——n,
and others.

IN the beginning of June 1721, Mr. J——n D——n, commonly called SAXTY-TEN, preached in the Kirk of Aberdour, in Buchan, and in his prayer after sermon, expressed himself thus, "O Lord, rain down raisins, and the best fruits in thy basker, upon us thy people: and as for the bishop ministers, sweep them off from the earth with the besom of destruction."

About the year 1729, one Alexander Moir, in the Kirk-town of Drumblait, Aberdeenshire, making exercise, as it is commonly called, on a sunday evening in his family, was heard to pray, "That God would make his word to them as a sounding brass and a tinkling cymbal." The direct contrary of which the poor man, captivated with a mere jingling sound of words, should have prayed for,

In Perthshire, an elder of the Kirk, more zealous than knowing, thinking fit to visit a dying neighbour, must needs pray for the sick person. One of the name of Lawson being present, who knew the shallowness of the elder, and understood well the danger of extemporising in our addresses to God, would by no means abide in the house to join in the rash and incoherent effusions to be then uttered, but stepped to the door, and stood there to listen to what might be said. The elder laboured hard, and roared aloud, at the confused work, and thought fit at length to pray to God. "To send the prince of the power of the air to receive the soul of the dying person." The listening neighbour, whose patience had been sufficiently tired before this monstrous expression had been belched out, stepped again into the house, and reasoned the matter with the elder, How he came to consign the soul of the dying person to the Devil? The poor elder, quite confounded with the accusation, began to rebuke, very gravely, his animadverting friend, for imputing to him such an odious act, which he never once intended. Upon this, Lawson asked him, If he had not prayed as above, repeating

the very words to him ? This the elder acknowledged ; “ Well then, said he, do not you know that the prince of the power of the air is one of the characters by which the Devil is represented to us in scripture ? ” And calling for a Bible, he turned up the passage, Ephes. ii. 2 for the conviction of the extemporizing elder.

These are recent instances, and many more might be added, to convince those that are more nearly concerned to rectify abuses, of the usefulness, and even necessity of premeditated set forms of prayer, to prevent the shocking nonsense and horrid blasphemies, too frequently offered up to the great God of heaven and earth. See the excellent letter from a blacksmith to the Ministers and Elders of the Kirk of Scotland, upon this affecting subject, no farther back than 1758. A performance too little regarded by those, to whom it is most applicable, and who ought to lay it most seriously to heart.

A MODERN TALE OF YESTERDAY.

IN Esop's days, when all things spoke,
 And birds and beasts had all their joke ;
 Had king, had parliament, had parson,
 And carried, like to men, the farce on :
 'Twas then a pack of senseless brutes,
 Who oft before had great disputes,
 'Bout this, and that, and t'other beast,
 To serve the herd, and be the priest ;
 At last agreed both great and small,
 Unanimous, to give a call
 To some good beast wou'd please them all ;
 And having many trials got,
 Upon a monkey fix'd the lot ;
 Whom they knew nothing of before,
 He had been chaplain to a boar,
 And never thought so high to soar.
 Exalted with his elevation,
 Proud prig forgot his former station :

Abus'd

Abus'd the herd even from the pulpit,
 As if each beast had been a culprit.
 A hint he got from a good friend ;
 He answered thus, " Pray, Sir, attend ,
 ' I am vicegerent here for God ;
 ' I have, Sir, and will use the rod."

*On the horrid murder committed upon the sacred Person
 of the most Reverend Father in God, JAMES, late
 LORD ARCHBISHOP of ST. ANDREWS, Primate of
 all SCOTLAND, and Metropolitan ; and one of his
 Majesty's most honourable Privy Counsellor, May 3.
 1679.*

Written immediately after.

Si nature negat facit indignatio versum.

C A I N reviv'd ! as he returned from Nod,
 To teach men murder, 'gainst the laws of God !
 Is Scotland Scythia ? ah ! I fear that thus
 Strangers will say when this they hear of us ;
 What will they say ? Yea, what will they not say
 Of that attempt at Edinburgh by *Kay* !
 Of that at the New-mills ? Of this in Fife ?
 Which took away the reverend Primate's life.
 O horrid murder ? wanting parallel
 Among the Turks, far less where Christians dwell.
 Could I a satire write, I might describe,
 Tho' ev'n but slenderly, this murdering tribe :
 But ah ! my genius is too dull, too flat,
 To write rough verse agreeable to that ;
 I therefore hope the reader will excuse
 Th' attempt of, ah ! my too too gentle muse.

Who were the actors of this horrid deed ?
 Speak out, who did it ? *Jack of Leyden's* seed :
Anello's bastards, imps of *Tyler, Straw,*
Gade, Ball, and such as England long since saw :
 Curs'd Cannibals : base bloody hellish hounds !
 Who thirst for blood, and feast themselves with
 wounds :

Rebellious scoundrels, whelps of Cerberus,
 'Got 'twixt She-Tygers and an Incubus :

Devils incarnate ! murmuring mutineers !
 Who joy to set three kingdoms by the ears :
 Profligate villains ! Caledonian boars !
 Bold empyricks ! who love not that our sores
 Should e'er be heal'd ; inventors of all evil :
 Form'd to outstrip the very Pope or Devil.
 Brats of Ignatius, sons of Belial !
 Say what they please, they're Papists practical,
 Gun powder treason and St. Andrews blood,
 Will witness this, and make my saying good.

Cowardly dastards ! ten to one ; oh, fy !
 And yet the faction boasts of chivalry.
 Is this the thing, the mighty thing they call,
 Their brave exploits ? their acts heroical ?
 Ten men, ten armed men to set upon
 A single person ! yea an aged one,
 And basely murder him ! had one or two
 Assaulted him, he might have made them rue
 Their vain attempt, and maugre both their swords,
 Had sav'd himself, by cutting off their girds,
 As once before. —

The rogues are fled—they've reason so to do ;
 But God in vengeance will such brutes pursue,
 They're fled, 'tis true ; yet still I make no doubt,
 That providence will hunt the villains out,
 And send them to the bar, there to be try'd
 Conform to law, for this their parricide ;
 Where judge and jury both with one consent
 Will sure consign them to just punishment.

Awake, great CHARLES, awake ! revenge the
 same,

Thy father's *petor per Ecclesiam**,
 Prov'd but too true, yea I am bold to say
 Had these but power, they'd send thee the same way
 They sent the primate ; thee may God defend
 Both night and day from what these fiends intend !

Will you, great Sir, indulge such fiends as these ?
 Erect a nursery of lice and fleas !
 And foster vermin, vile Ascarides !
 The scum of mankind, scandal of our nation,
 Pretending always to a reformation,
 When paralling Daniel's desolation.

If you but grant an inch, they'll take an ell,
Insatiable like the grave or hell.

That easy nature that's inbred in thee,
Great Charles's son, as if *extraduce*,
Is apt to be abus'd; thy father split
Upon that rock; if therefore thou think'st fit
T' indulge a few, be sure you have them ty'd
In strictest bonds, for fear they start aside;
You cannot be too sure, since 'tis their use
And common trick to play at fast and loose.

My Lords of Council, up, bestir yourselves,
Bring down *Astræa* to hang up these elves.
You are oblig'd in conscience and in honour
To favour justice, and to think upon her
Now that she's so condemn'd: the place and station
Which ye enjoy, as judges of the nation,
Oblige you to it: Furthermore the love
You bear yourselves and families, should move
You to avenge this deed: I cannot see,
If these escape, how you can travel free
From their assaults: but have a chance to fall
By pistol, arquebuss, or musket ball;
By sword, by dagger, or by Spanish figs,
Fit instruments for our Naphtalian whigs.
Secure yourself, my Lords! What shall you do?
Some may suggest: why, there's but one or two
The first is this, recant and play the fool;
Beg for the sackcloth and repentance stool;
Fall down before these fopplings, kiss their toes,
And court them daily with deep sighs and wails:
Make your eyes, reel, and circumflect your mouth,
Make th' upper lip point north, the under south;
Cry out, and say, you're burden'd with the weight
Of their displeasure as in *forty-eight*;
If this you do, 'tis probable they'll spare
Some of your lives, and let you have a share
Of their democracy: thus you may be
Like *Nethinims* unto their Presbytery.

But there's another way, more safe, more sure,
As I suppose, whereby you may secure
Yourselves from their assaults: what's that? pursue
The faction; 'tis a most unhappy crew,

Pursue

Pursue them boldly ; let them know, yea feel
 That ye, as judges, should have hands of steel,
 And lions hearts ; my Lords be not dismay'd,
 The cause is good, ye need not be afraid,
 Conveen them all, each man and mother's son ;
 Let none be absent, not so much as one.
 Assemble rich and poor, both great and small ;
 Forget not ladies (they're the plague of all,
 The grand supporters of this scarlet whore) ;
 Make all recant and solemnly atjure
 The devilish doctrine of assassination ;
 If they refuse, fend them to some plantation
 Within the torrid zone, the proper lists,
 Specific soil for Anthropophagists.

Ye loyal Presbyterians (questionless
 Such persons yet there are, and I confess
 I ne'er dreamt otherwise ; and hope that I
 Do not by this offend in charity) !
 To you I speak ; These varlets use your name,
 And shroud their wickedness beneath the same ;
 Disown them now ; for you can never find
 A fitter season to express your mind ;
 Disown their principles, their practices ;
 (Those are the fountain, and the river these) ;
 Disown their beastly pamphlets, *Naphtali*,
Lex Rex, *apologies*, *jus populi*,
Cup of cold water ; throw it down, and take
 A little wine now for your stomach's sake.
 If you are silent now, some men will think
 That all these books were written with your ink.
 Disgorge the poison you have swallow'd down
 By inadvertency ; and, Oh ! disown
 The crimes of *Mitchel*, *Felton*, *Ravillae* ;
 Drink no more water, take a little sack,
 Twill be an antidote may help to expell
 Your sharp crude humours, and redeem from hell :
 If ye neglect to follow this advice,
 But lurk like toads, and hatch this cockatrice,
 The law may justly judge you *art and part*,
 And say you're all but rotten at the heart.

COAT OF ARMS OF SIR JOHN PRESBYTER.

HE bears party *per bale* indented ; God's glory and his own interest over all honour, profit and pleasure counter-changed ; ensigned with an helmet of ignorance, opened with confidence besitting his degree ; mantled with gules and tyranny, supported by a wreath of pride and covetousness ; his motto a solemn league and covenant reversed and torn, with these words written underneath, *aut hoc aut nihil*. This coat of armour is du-paled with four others, signifying thereby his four matches : The *first* was into the family of *Amsterdam*, who bears for her arms in a field of toleration, three Jews heads, proper, covered with as many blue caps ; 2^d, Into the family of *Geneva*, who bears for her arms, in a field of separation, marginal notes on the Bible false quoted ; The 3^d, was into the family of *N, England*, who bears for her arms a prick ear'd preach man, perched on a pulpit, proper, holding forth to the people a schismatical directory ; The 4th, *Scotland*, where you have a large field of rebellion, charged with the stool of repentance, &c.

A SHORT

A SHORT
C A T E C H I S M,
FOR THE
I N S T R U C T I O N
O F
Y O U N G AND OLD.

QUEST. **I**S a Presbyterian Kirk, a Christian Kirk :
Ans. If a scriptureless, Lord's prayerless, creedless, sacramentless, altarless, reasonless, fatherless, Absolutionless Kirk, be a Christian Kirk, it is the most Christian Kirk in the world.

Q. Are the Presbyterians Christians ?

A. Yes.

Q. How do you make that appear ?

A. Because they abound in charity.

Q. Wherein does their charity consist ?

A. In loving their enemies.

Q. Who are their enemies ?

A. The devil, the world, and the flesh.

Q. Why do not the Presbyterians say the creed and the doxology ?

A. Because they are not word by word in scripture.

Q. Why do they not say the Lord's prayer ?

A. Because it is word by word in scripture.

Q. What scripture have the Presbyterians for not saying the Lord's prayer ?

A. *Luke xi. 2.* When we pray, say, *Our father which art in heaven, &c.*

Q. What scripture have the Presbyterians for rising in arms against the King ?

A. They have several, I. David's heart smote him for cutting off a lap of Saul's garment, II. I counsel thee to keep the King's commandments. III. Fear God and honour the King: and meddle not with them that are given to change.

Q How

Q. How do they prove they'll be saved for resisting the King?

A. *Rom. xiii. 1.* He that resisteth, receiveth to himself damnation.

Q. What scripture have the Presbyterians for nineteen speaking at once in the General Assembly?

A. *Acts xxix. 32.* Some said one thing, and some another; for the Assembly was confused, and the most part did not know wherefore they were come together.

Q. Wherefore do not the Presbyterians sing glory to God on high?

A. Because that was a song of Angels, made upon Yool-day; and they are not for Christmas carols.

Q. What do the Presbyterians think of the government in heaven?

A. They think it too prelatical; for the word *Archangel* sounds like *Archbishop*; and they wonder that the Angels made not a Covenant against the Archangels in heaven, as the Presbyterians made against the Archbishops on earth.

Q. How do the Presbyterians worship God?

A. In words they would not have printed, and faces they would not have painted.

Q. Why do the Presbyterians disfigure their faces?

A. Because they are no more for set forms of faces, than they are for set forms of graces.

Q. Have the Presbyterians any set forms at all?

A. Yes, They have a form of Godliness, but deny the power thereof.

Q. What is the sad effect of the want of a form in a Church?

A. It is just as it was said of the earth, *Gen. 1.* The earth was without form, and void; and darkness was upon the face of the earth.

Q. What scripture have the Presbyterians for not observing a form?

A. *2 Tim. i. 13.* Hold fast by the form of sound words.

Q. Why do the Presbyterians give the title of saints to the rebels that died at Pentland-hills and Bothwell bridge, and yet will not give the title of saints to any of the Apostles?

A. Because

A. Because the Apostles never subscribed the Solemn League and Covenant, and never rose in arms against the King.

Q. What is the only thing in the nation that keeps up the memory of the saints?

A. The prognostications and the fairs, such as St. Peter's day; otherwise there had not been the memory of any saint in Scotland.

Q. What days are the Presbyterians better acquainted with than the saints days?

A. The Dog-days in July and August; so that they ought to be in the confusion of barking and rambling tykes, and not in the communion of saints.

Q. Why do the Presbyterians say. That God made man purposely to damn him, by an eternal decree of reprobation?

A. Because their catechism says, Man's chief end is to glorify God and to enjoy him for ever.

Q. Why do they say, That God glorifies himself in our damnation as well as our salvation?

A. Because the scripture says, As I live, saith the Lord, I delight not in the death of sinners.

Q. Why did the magistrates of Edinburgh protect the general meeting of the quakers with a guard, and yet persecute the Episcopal ministers?

A. Because the Quakers religion and the Presbyterians is all one.

Q. What is their religion?

A. The devil's.

Q. What is the devil's religion?

A. St. James ii. 10. The devils believe and tremble; *i. e.* They believe without good works; These are Presbyterians; they tremble, and so they are Quakers.

Q. Why was Mr. Cant and Mr. Abercromby put in prison?

A. Because they did pray expressly.

Why was Mr. Wingate and Mr. Guthry put in prison?

A. Because thhy did not pray expressly.

Q. Why was the Duke of Gordon in prison?

A. Because he was a Papist.

Q. Nay

Q. Why was Lord Sinclair a prisoner ?

A. Because he was a protestant,

Q. Why was the Earl of Murray a prisoner ?

A. Because he was not on the Revolution footing,

Q. Why was Lord Belhaven a prisoner ?

A. Because he was on the Revolution footing.

Q. Why were the Stirling-shire gentlemen prisoners ?

A. Because they went from their own houses.

Q. Why was the Duke of Athole a prisoner ?

A. Because he went not from his own house.

Q. Why was the Lord Salton a prisoner ?

A. Because he was for a King.

Q. Why was the Laird of Salton a prisoner ?

A. Because he was for no king,

Q. To what may the practice of all this be compared.

A. To Bailie Borthwick in Leith, who fined one man for keeping of swine, and another for not keeping of swine.

EXCERPTS

FROM THE

Writings of Mr. ROBERT CALDER.

Ex. 1. **A** Learned brother at a catechising, told, Yule-day was derived thus: There was a certain man flanged his dog on the 25th of December, the creature was three hours hung, at last the cord was loosed, and the dog lived; and running off, cry'd, *Ule, Ule, Ule*, and hence, says he, came the word, *Yule Yule, Yule*. — Another in England preaching upon the word *Repent*, began his preface thus, " Dearly beloved, I brought you hither the day
" some fine biscuits baken in the oven of charity, for
" the chickens of the church, for the sparrows of
" the spirit, and the sweet swallows of salvation.
Alas! now a-days, all houses are turned into ale-
O " houses ;

" houses ; our cares are turned into cards ; our para-
 " dise to a pair of dice ; our marriage into a merry
 " age ; our matrimony into matter of money ; our
 " wedlock into we had luck ; our pedagogues into
 " petri gouks ; our chaplains into cheap-lowns. It
 " was not so in the days of Noah ; Ah no ! But Re-
 " pent, Sirs, is a rich word, every letter exhorts us
 " to a duty, R. readily, E. earnestly, P. presently,
 " E. early, N. nationally, T. thoroughly. Again,
 " R. rarely, E. elegantly, P. prettily, E. evenly, N,
 " neatly, T, tightly."

A DOGGREL on Dominie ANDERSON.

JOHN, thy head was once prelatick,
 Until thy tail made thee fanatick ;
 And then the godly took thee in,
 Altho' thou was a man of sin.
 Then thou become, with *Dainty Davie*,
 A bastard in the tribe of *Levi* ;
 A son of calumny and slander,
 And a fanatick *salamander* ;
 Living in hot coals of contention,
 For which the whigs gave thee a pension.
 A son of schism and of treason,
 And a railer without reason.
 A *Minus*, *Momus* and *Sophenus*,
 And made a Whig by Lady *Venus*.
 Joining the club of *Core* and *Dathan*,
 Thou'rt made an officer to *Sathan* ;
 An hypocrite and soul deluder,
 And ordinationless intruder,
 So Satan that goes to and fro,
 Calls thee, *John Anderson, my jo*.

7 OC 63

THE FANATICAL DIASCORDIUM.

TAKE of the herbs of hypocrisy and ambition, of each one handful; of the spirit of pride two drahms; of the seeds of dissention, sedition, and discord, of each one ounce: of the roots of obstinacy, stubbornness, and covetousness, of each a quarter of a pound: Chop the herbs, pound the seeds, slice the roots, and bruise them altogether in a mortar of vain-glory, with the pestle of contradiction, putting to them a pint of the water of strife, to be infused over the fire of feigned zeal, adding thereto four ounces of the syrup of self-conceitedness.

The use of this CORDIAL

WHEN 'tis lukewarm, let the dissenting brother take a spoonful of it every morning before exercise; and when his mouth is full with the electuary, let him make wry mouths, wink with his eyes, and shed some dissembling tears, and afterwards speak as the spirit of giddiness shall give him utterance.

The effect of this DIASCORDIUM.

IT will make the schismatic maintain the Alchoran, assist the Pope, justify the proceedings of fanatical government, foment rebellion, and call it by the name of *Liberty of Conscience*.

This *Diascordium* was formerly to be bought and sold at almost every conventicle in Scotland, England, &c.

F I N I S.

7 00 63